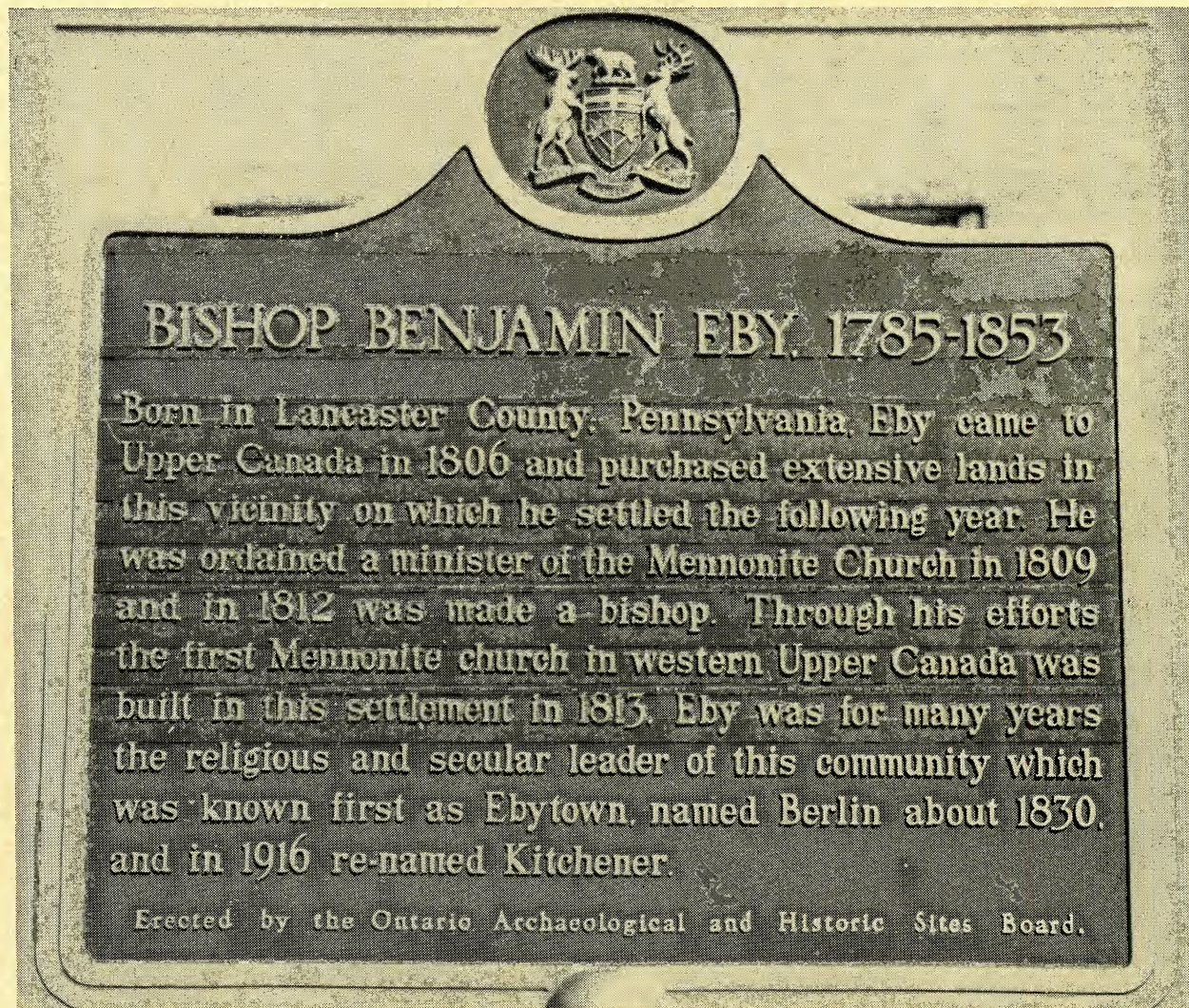


MENNONITE HISTORICAL BULLETIN

Vol. XXII

JANUARY, 1961

No. 1



The above plaque in memory of Bishop Benjamin Eby was unveiled on Sunday, June 26, 1960, on the grounds of the First Mennonite Church, Kitchener, Ontario. Descendants of Bishop Eby participating in the unveiling ceremony were Aden Eby, New Hamburg, a great-great-grandson, and the only living grandsons of Bishop Eby, Gordon Eby of Kitchener and Odo Eby of Superior, Wisconsin.

Historical Plaque Unveiled In Kitchener

On Sunday, June 26, 1960, commencing at 12:00 noon ceremonies in connection with the unveiling of a plaque to commemorate Bishop Benjamin Eby were held on the grounds of the First Mennonite Church in Kitchener. This plaque is one of a series being erected throughout the province by the Department of Travel and Publicity, acting on the advice of the Archaeological and Historic Sites Board of Ontario.

Sunday's ceremony was sponsored by the Waterloo Historical Society,

whose president, Mr. W. C. Barri, acted as programme chairman. Mr. Leslie R. Gray of London, Ontario, represented the Archaeological and Historic Sites Board. Among those taking part in the ceremony were Bishop J. B. Martin, Moderator of the Mennonite Conference of Ontario; Wilfred Ulrich, Pastor of Stirling Avenue Mennonite Church; Mayor H. E. Wambold of Kitchener; John J. Wintermeyer, M.P.P. (Waterloo North) Leader of the Opposition in the provincial legislature; O.

W. Weichel, M.P. (Waterloo North); and Norman Schneider. The plaque was unveiled by Gordon Eby of Kitchener, Odo Eby of Superior, Wisconsin, and Aden Eby of New Hamburg, descendants of Bishop Eby, and was dedicated by Bishop C. F. Derstine of the Mennonite Church.

Benjamin Eby was born on the old family homestead at Hammar Creek, in Warwick Township, Lancaster County, Pennsylvania. His ancestors had played a prominent role in the history of the Mennonite Church during its formative years

in Switzerland, and it is recorded that his great-great grandfather, Jacob Eby, had been ordained a Bishop of the church in 1683 in Canton Zurich. The Mennonites, however, were subject to severe persecution in their homelands and in 1715, Theodor Eby, Jacob's son, set sail for Philadelphia.

Benjamin spent his early years on the family farm in Lancaster County, but it was a generally accepted fact amongst his relatives and neighbours that his role in the community was not to be that of a farmer. His interests lay in the field of teaching and in his church. He was baptized into the latter at the Conestoga Mennonite Meeting House, by Bishop Christian Burkholder in 1804.

Two years later he set out for the new settlements in Upper Canada which had been formed under the auspices of the German Land Company. Members of the Mennonite communities in Pennsylvania had contributed funds for the formation of this company, and they secured their lands in what is now Waterloo County by casting lots. Eby obtained extensive holdings in the county and part of his property formed the future site of the City of Kitchener. He arranged for the building of a log house on his land and returned home later in the year. In February, 1807, he married Mary Brubacher, and in June took possession of his new farm in Upper Canada.

Eby rapidly became a prominent member of the new settlement. In 1809 he was ordained a minister in his church, and three years later he was made a bishop. He was a strong advocate of the erection of a regular place of worship in the community, since private houses of the settlers that had been used previously were simply not large enough to accommodate the rapidly increasing numbers of worshippers. Despite opposition it was finally agreed to construct a meeting house, and a log building was completed in 1813 on Bishop Eby's property. This was the first Mennonite Church in western Upper Canada and Eby taught school in the church during the winter months. The first school in the settlement was opened in 1809 by John Beatty, an Irishman, but these duties were gradually taken over by the Bishop. The small log church was used for some twenty years, until in 1834, a new, and much larger frame building was completed. It was known in the community as

"Ebys Versammburgshause" or Eby's Meeting House.

The community which grew in the vicinity of the church was greatly influenced by Bishop Eby, who not only acted as its religious leader but often settled secular disputes. He was a greatly revered man in the area, well known for his pleasant and amiable disposition and his tact in dealing with the problems of this pioneer community.

The Bishop and his wife Mary had eleven children. Large families were common to most Mennonite communities and combined with this natural increase and the vast influx of new settlers in the years after the War of 1812, Ebytown, as the settlement was known, grew at a very rapid pace. Many of the new emigrants were not Mennonites. Other German Protestants and numbers of German Roman Catholics arrived in the area and all contributed to the general welfare and industry of Bishop Eby's domain. About 1830 Ebytown was renamed Berlin, and this in turn was changed to Kitchener in 1916.

Benjamin Eby died in 1853, after witnessing the growth of a thriving community, which to a great extent he had been instrumental in creating. He will long be remembered in the district for his eminent leadership and the contribution which he and his descendants have made to the rapid development of Waterloo County.

—From Press Release issued by the Department of Travel and Publicity

Northkill Amish Marker

On June 27, 1959, Amish Mennonites and others gathered at a point along Pennsylvania highway Route 22, one mile west of Shartlesville, in Berks County, to dedicate an historical marker commemorating the first organized Amish congregation in America. The text on the marker is given below. (M.G.)

NORTHKILL AMISH

The first organized Amish Mennonite congregation in America. Established by 1740. Disbanded following Indian attack, September 29, 1757, in which a Provincial soldier and three members of the Jacob Hochstetler family were killed near this point.

A Note on the Butler County, Ohio, Augspurgers

MELVIN GINGERICH

On October 22, 1955, the College of Wooster, Wooster, Ohio, dedicated a new dormitory for women, the Otelia Compton Hall. Otelia Augspurger Compton (1858-1944) was born of Mennonite parentage near Trenton, Butler County, Ohio, and was a member of the Mennonite Church at Trenton until her marriage to Elias Compton of Butler County, who later became dean of Wooster College. Otelia Augspurger was one of the first Mennonite women in America to graduate from college, when she was graduated from Western College, Oxford, Ohio, in 1886. Mrs. Compton was the mother of four famous children, including the two well known Compton scientists. Years ago when Mrs. Compton was selected as the American Mother of the year, she attributed her success as a mother to her Mennonite home-life as a child and young woman.

At the dedication of the Otelia Compton Hall, Mrs. Compton's son, Wilson M. Compton, President of the Council for Financial Aid to Education, Inc., gave an address in which he said, "My mother was the daughter of Swiss-German Mennonite ancestry, leaders in the great religious and pacifist movements in Europe, who migrated to America in the 18th and 19th centuries seeking here the peace and freedom which were forbidden in war-torn Europe. Her great-grandfather, Daniel Holly, was a recognized leader of the Mennonites in Central Europe and represented them at Court. Her paternal grandfather, Christian Augspurger, received the Legion of Honor (actually the 'Decoration of the Lily Flower,' No. 20,131, granted October 1, 1814) from Napoleon as King of France. So you see that the family habit of acquiring medals may have been partly inherited.

"These Mennonite families nearly a century and a half ago chartered their own sailing ships and embarked from Frankfort — until recently the headquarters of the American Army in Europe — for America the 'land of promise.' They brought with them their libraries, the first pianos to be brought into Ohio, their preachers and their teachers.

"Samuel Augspurger, father of Otelia Catherine, was an industrious

farmer. He also operated paper mills, grist mills and sawmills, using primitive water-wheels along the Miami River. He was a leader in his community. In 1874 he was the Chairman of the School Board, which was seeking a teacher for the little red school house of Woodsdale Village in Butler County. . . .

"In my mother's room as long ago as I can remember were two books: a Bible, and Charles Sheldon's inspiring little book *In His Steps*. The Bible she left to me and we have it in our home in New York. It is of an old-fashioned binding and was given to her by my father in 1885, the year before they were married. In it as she gave it to me was an embroidered bookmark within which was encased an inscription in my mother's firm handwriting, undated but bearing the signature Otelia Catherine Augspurger, signifying that it was written before she was married.

"In this Company of Wooster I venture to read that inscription as revealing my mother's inner motive power. It was a simple compact.

"I solemnly agree," she wrote, "as God shall help me:

1. To observe regularly seasons of secret prayer at least in the morning and the evening.
2. To read daily at least a small portion of the Bible.
3. To say a good word for Jesus Christ always and everywhere.
4. To try to save at least one soul every year.
5. To engage in no amusement where my Savior could not be a guest."

"That was the simple creed of a girl in her twenties. It was the creed by which she lived a long and useful life and the creed by which she died long after her allotted four-score years. . . .

"The event in her life which made the deepest impression on my mother was, I think, her designation in 1939 as the American Mother. The story of Otelia Compton as the American Mother has often been told and I shall not retell it. She never could understand why she should have been thus honored—a simple Mennonite maid, she said, who during her lifetime like thousands of others had merely tried to do her duty."

NEWS AND NOTES

Melvin Gingerich, Goshen, Indiana, is continuing his study of the history of women's activities in the Mennonite Church. He is also gathering materials on the history of costume among the Amish and Mennonites.

The Organization of the Roseland Mennonite Church

"Filed for record Apr 22nd 1880 at 1 o'clock P.M. and recorded in Book No. Miscellaneous Records at Page 7. R.B. Dussey Co. Clerk, By A.D. Tussery Dep, 50c pd.

State of Nebraska
Adams County

To wit at Roseland School house on Section twenty-two (22) Town Six (6) Range Eleven (11) west in Adams County Neb

Meeting of the members of the Old Mennonite Church of Roseland Adams County Nebraska held upon the twentieth day of March 1880 at the School house in School district No. 42 in Adams County Neb for the purpose of organizing Said Church Society at which time the following named persons members of Said persons were present to wit Albrecht Shifler Samuel W. Lapp Jacob G. Snyder Emanuel Lapp Henry H. Rutt John M. Nunemaker Daniel Burkhard Mary Shifler Hannah Nunemaker Anna M. Rutt Minerva Rhine Nancy Lapp Hannah S. Burkhard Rebecca Snyder and the following are names of all the members of Said Church to wit Albrecht Shifler Samuel W. Lapp Solomon Martin Jacob G. Snyder John M. Nunemaker Henry H. Rutt Daniel Burkhard Emanuel Lapp Jacob R. Ebersole John L. Riesner Benjamin Ebersole Benjamin Shank Mary Shifler Sarah Lapp Rebecca Snyder Hannah Nunemaker Anna M. Rutt Hannah Burkhard Nancy Lapp Sarah Ebersole Anna Riesner Susan Ebersole Anna Shank Minerva Rhine Elizabeth Martin Nancy Ebersole Albrecht Shifler was Chosen Chairman of Said meeting and Daniel Burkhard was chosen Secretary of Said meeting and thereupon the following named persons were Elected as Trustees of Said Society to hold their office until the first monday of January 1881 and or until their successors are Elected and qualified and said Trustees are to be elected annually thereafter on the first monday of January to wit Henry H. Rutt Daniel Burkhard Emanuel Lapp and the following named persons was Elected as Clerk of Said Society to hold his office for the same term as the Trustees and to be elected here after on the same time and to hold his office for the same term as the Trustees to wit John M. Nunemaker and it was thereupon Determined by the unanimous vote of the Following named persons all being members of Said Society that Said Society be known as the Old Men-

nonite Church of Roseland Adams County Nebraska

Daniel Burkhard
Albrecht Shifler
Samuel W. Lapp
Jacob G. Snyder
Emanuel Lapp
Henry H. Rutt
John M. Nunemaker
Hannah Burkhard
Maria Shifler
Minerva Rhine
Rebecca Snyder
Nancy Lapp
Ann. M. Rutt
Hannah Nunemaker

I John M. Nunemaker secretary of said meeting held on the 20th day of March 1880 Do hereby certify that the foregoing is a true and correct record of the said meeting given under my hand this 20th day of March 1880"

John M. Nunemaker

Horsch Mennonite History Essay Contest Winners In Class III, 1959-1960

Because there were such a large number of entries in Class III for high school students in the John Horsch Mennonite History Essay Contest for the school year 1959-60, the papers were divided into two groups, with sixteen longer papers in Class A and fifty-eight shorter papers in Class B. The winners in Class A are given below:

First—"History of the Upper Skip-pack Mennonite Church"

Mae Reinford
Creamery, Pennsylvania

Second—"The History of a Mission"

Miriam Meyers
R. 1, Box 296
Lansdale, Pennsylvania

Third—"History of Franconia Mennonite Church"

Mary Kratz
Creamery, Pennsylvania

In Class B the winners were:

First—"The Story of the Church at Long Green, Maryland"

Dorothy Umble
Route 1
Atglen, Pennsylvania

Second—"Anna Kauffman—Beloved Aunt"

Dale Umble
Box 55
Sadsburyville, Pennsylvania

Third—"Biography of Paul E. Whitmer"

Wesley Steiner
406 Waterford Road
Goshen, Indiana

The History of the East Fairview Church, Milford, Neb.

AMMON MILLER

I give credit for the information that I am able to give to W. W. Miller and others who have passed on to their reward, and I want to give it as I received it. I do not say that this is a perfect record of past history but am indeed grateful for those who were able at least to give us some past events.

It was sometime during 1872 that the Government made some attractive offers of land and homesteads and because of this some eastern people bought land unseen. It was in the spring of 1873 that the families of Abraham Stutzman, John Harris, Joe Kuhns, and Noah Stutzman came from Walnut Creek, Ohio, and took possession of their purchased land. Stutzmans bought a homestead where Melvin Yeakleys now live and Harris where John Miller lives. Stutzman was the grandfather of Mrs. Will Roth, Harris the grandfather of the late Dan and Edwin Stauffer, Kuhns the grandfather of Albert and Lloyd Kuhns and Noah Stutzman was the father of Harve Stutzman. These came to Lincoln because there was no railroad station at Milford at this time. The next year 1874 the J. M. T. Miller family moved here from Bloomington, Ill., and bought the place where the church house now stands. At this time the Government land could be bought for \$6.00 per acre. Sunday school was started in 1875 as well as church services. These were held in the homes of the people and were held every two weeks alternately. The first Sunday School superintendent was Abraham Stutzman. Preacher Yother of De Witt, Nebraska, held the first church service.

In the fall of 1875 the first communion service was held at the home of J. M. T. Miller, which building is still used as a cob house. Eleven members partook of the communion with Bishop Christian Ropp of Bloomington, Ill., in charge. In the spring of 1876, P. P. Hershberger, grandfather of Dan and Dave Hershberger, a minister of Kalona, Iowa, moved here and became the first resident minister (pastor) of this congregation. The second communion service was held in the home of Jacob Stauffer with 23 members present. Three were baptized and the membership was 23. Preacher Zehr of Illinois had charge of the services.

By this time the people begin to settle around Milford and Seward and the congregation grew steadily in numbers. The next year, 1877, Preacher D. C. Miller of Indiana came to officiate in communion ser-

vice and the membership was about 50. Then in 1878 Joseph Gascho, a minister from Illinois, moved here with his family and assisted Hershberger in the ministerial work. By this time it was almost impossible to hold services in homes so a church house, 28 x 40, was built on the land where the church now stands. The dedication services were in charge of Samuel Zehr of Illinois and Joseph Schlegel of Wayland, Iowa. The charter membership at this time was 60. Joseph Schlegel bought land in 1878 and moved here in 1879 and thus became the first Bishop here.

The building however became crowded and in 1884 it was decided to lengthen it 16 feet, thus making it 26 x 56. This building served the congregation for some time but because of the rapid growth the house became overcrowded and in 1890 there were two more wings, 16 x 18 feet, added to the main building. The cost was estimated at \$400.00 to \$450.00. The membership was numbered 168. However plans were laid for a new building in 1906, 46 x 70, and on Dec. 16, 1906 the building was dedicated. Ministers besides those at home who were present were: Sebastian Gerig, Wayland, Ia.; Daniel Graber, Noble, Ia.; Samuel Gerber and John Burkey of Ill.; Joseph Zimmerman, Wood River, Neb.; Dan Lapp, Roseland, Neb.; Peter Kennel, Joseph Schrock and Christian Beller of Shickley, Neb.

One of the early ministers was Joseph Rediger, born in Baden, Germany, who came to Eureka, Ill., at the age of 23 where he was ordained to the ministry in 1877. He moved to Milford in 1881. He faithfully served this congregation for nearly 55 years. Joseph Stauffer, also a native of Germany, came to Milford in 1876. He was ordained Deacon in 1886 and to the ministry in 1895. N. E. Roth was ordained Deacon in 1896 and a few years later to the office of Bishop, to assist Joseph Schlegel. However in 1910 he moved to Tofield, Alberta, where he was an active church leader the remaining years of his life. This church was without a resident Bishop from 1913 to 1920. Peter Kennel of Shickley, Neb., served the congregation for 7 years, at which time (1920) J. E. Zimmerman moved here from Wood River, Neb. He served as Bishop for 30 yrs. until he passed away in 1949. L. O. Schlegel was ordained Deacon in 1907 and served this congregation until 1925. Will Schlegel was ordained to the ministry in 1912 and served until 1925. Abe D. Stutzman was ordained Deacon in 1912, later moved to Wood

River, Neb. George S. Miller was ordained to the ministry in 1919 and served the cong. until 1938. A. M. Miller was ordained Deacon in 1930 and to the ministry in 1950. Oliver Roth was ordained to the ministry in 1950. Sterling Stauffer was ordained Deacon in 1950.

The East Fairview congregation has been the mother church of West Fairview, Shickley, Wood River, Milford, Chappell, and Tofield, Alberta, Canada. From this congregation people settled in Pennsylvania, Ohio, Indiana, North and South Dakota, Oregon, California, Kansas, Minnesota, Colorado, Idaho, Iowa, and Alberta, Canada. P. P. Hershberger, Joseph Gascho, Joseph Schlegel, Joseph Rediger, Jacob Stauffer, N. E. Roth, A. D. Stutzman, Wm. Schlegel and J. E. Zimmerman have faithfully served their days. (1950)

The experiences of our early church leaders were not always pleasant in administering their duties, for they braved the cold and storms of the western prairies. Brethren Schlegel and Stauffer once went to western Nebraska to hold services where a few families had moved and it was cold. They went to bed with their overshoes, overcoats, mittens, and caps down over their ears, and in the morning they were covered with snow. At another time Schlegel and Rediger with their wives went to Holt County to serve a few that were there. The family where they lodged had two children and only one bed. So the mother of the house, their two children, sister Schlegel and sister Rediger, five of them, slept in their only bed. In order that all could sleep in bed they had to lay crosswise. The brethren slept on hay in a newly built basement. Other experiences were similar, such as living in sod houses, and burning of corn stalks, buffalo chips and corn itself, for heating purposes. Yet they enjoyed their pioneer days in the west where they prospered in their farming as well as in building the church of Jesus Christ.

NEWS AND NOTES

Myron Ebersole at the University of Chicago is making a critical comparison of the Anabaptist-Mennonite view of the church and the therapeutic community in contemporary psychiatric practices. This study is under the direction of the Institute of Mennonite Studies.

Archie Penner, Steinbach, Manitoba, in 1959, wrote a booklet on "A Christian Conscience and Politics." It was published under the auspices of the Study Committee on Peace Problems of the Evangelical Mennonite Church, Steinbach, Manitoba.

The Mennonite Church at Long Green, Maryland

DOROTHY UMBLE

About a century ago the roads in Long Green, Maryland, were filled with horses and buggies carrying Amish Mennonites. It was a thriving Mennonite community with many nice farms in Long Green and Haystack Valley.

This community was started when Moses Miller moved there from Lancaster County in 1833. Soon other families came from Lancaster, Mifflin, and other counties in southeastern Pennsylvania. By 1849, the following families had settled there: Christian Hertzler, John Mast, Daniel Nafziger, Peter Nafziger, Christian Neuhauser, Aaron Smoker, John Smoker, Jacob Waltz, David Warfel, and Solomon Yoder.

Long Green is a rich farming valley fifteen miles east of Baltimore. The land was cheap and many more would have settled there had it not been for the existence of slavery at that time. Some of these settlers were originally from Europe or the children of those who had migrated from Europe. The Napoleonic Wars in Europe had brought many settlers to Pennsylvania, some of which later moved to Maryland.

Solomon Yoder was the first bishop who served in this community. He was born in 1800 in Berks County, Pennsylvania. He was one of the more progressive Amish Mennonite ministers of his time. He was chosen moderator of the first Annual Amish General Conference, but declined to serve. John Mast was the first minister; he and Solomon Yoder had been ordained before moving to Long Green. Daniel Nafziger served as the first deacon. John Mast died in 1873 and Andrew Miller was ordained to the ministry. He served until 1875 when he moved to Union County, Pennsylvania, and later to Kansas. Solomon Yoder died as bishop in February, 1880. Lewis Yoder, son of Solomon, was ordained to act as pastor of the church after the death of his father. Lewis served in this place until he died in 1893. Following this, Isaac D. Hertzler was ordained to have charge of the congregation. The Hertzlers, however, soon moved to Denbigh, Virginia, where he served as a minister in a Mennonite congregation until his death in 1936. The church at Long Green was thus left without a resident minister.

During this half century, the church had been flourishing. Services were held once every two weeks in the homes. The congregation was not only composed of the Amish families that moved there but some from the community were also brought into the church. One

elderly lady related how her parents decided to join the Amish church. They were in instruction for baptism, but her father died before he was baptized. He was then buried in the church cemetery.

In 1894 the church was temporarily accepted into the Indiana Amish Mennonite Conference. Later, in 1898, the congregation was received into the Indiana-Michigan Amish Mennonite Conference on the condition that in the future a district conference be organized that would be nearer to Long Green and able to give them more attention. The Ohio and Eastern Amish Mennonite Conference was then organized and the congregation united with it in 1899.

The first Sunday School was opened in 1895, and soon it was held weekly the year round.

A house of worship was erected in 1898. It was a frame meetinghouse about 24 feet by 30 feet. *The Mennonite Encyclopedia* (III, 389) says that the congregation had dwindled to about twenty members at this time; however John S. Mast is to have said that at the time he first contacted the congregation (perhaps in the late nineties) there were about seventy members. I do not know which of these is correct, but it is evident that the church had begun to dwindle.

About the turn of the century, C. Z. Yoder from Orrville, Ohio, spent some time with the congregation trying to revive it. In the years between 1896 and 1910 the church was without a minister. During this period Joseph Hertzler was in charge, but was not ordained. In 1900, the conference appointed Michael Yoder to have bishop oversight of the church. In 1903, John E. Kauffman was given charge of this congregation, it having no resident bishop. Both of these bishops were from Mattawana, Pennsylvania.

E. J. Berkey held evangelistic meetings in the community in the early winter of 1906. There was good interest and a number of confessions.

In the winter of 1906, Amos Mast and David Kauffman from Atglen, Pennsylvania, were asked to go to the Long Green community to help with the work of the church. They got jobs in the community and helped with the Sunday school work and in cottage meetings. While they were there, a singing school was started. There was good interest and a number of Brethern young people from the area attended. Several years later, four young couples, also from the Atglen area, went to

Long Green for a week-end. They traveled by horse and buggy and it took them fifteen hours to go from Atglen to Long Green. These are examples of voluntary service fifty years ago.

A mission committee was appointed by the conference in 1907 to see that the congregation should be supplied with a resident minister. As a result, in 1909, John M. Hartzler and his family moved to this area to serve as minister. This step of sending a resident minister to the area was probably delayed too long, since a number of the families had already moved away—back to Pennsylvania, to Virginia, west to Ohio, and points beyond. There were also some who joined the Brethern church in this area. Later, the Hartzlers moved back to Belleville.

In 1915, when some workers were cleaning the church yard and burning brush, the church caught fire and burned to the ground. Now the congregation was left with neither a minister nor a meetinghouse.

John S. Mast from the Conestoga Mennonite Church had bishop oversight while the Hartzlers were there and after they moved away. After the meetinghouse burned, services were held once each month in John and Lillie Phillips' home by the ministers of the Conestoga, Maple Grove, and Millwood district. The Phillips family had transferred their membership from the Methodist to the Mennonite Church in 1910. Every month, Mrs. Phillips insisted on giving the visitors dinner even when they had brought their lunch along. By 1936, the three members of the Phillips family were the only members left of the Long Green Church. After John S. Mast died, Ira Kurtz, also of the Conestoga congregation, was given the bishop oversight.

There has been an annual meeting held in the area since 1918, with an exception of several years during the war. This meeting is held in a hall near the graveyard. Friends and relatives of those who once lived there come from Virginia and Pennsylvania for these meetings.

John Phillips died in 1937 and Lillie in 1948. Now their son Frank was the only member remaining. In 1948, Frank was married and he died in 1953. His wife, Dagmar, is not a member of the Mennonite church, but she still lives there and helps care for the cemetery.

Now there remains only a cemetery surrounded by a white-washed stone wall. There are about 85 graves there that need maintenance. There is a present committee of five members to maintain the cemetery and they also supervise the annual meetings. They are Joseph Hertzler and Stanley Warfel from Virginia, Amos

(Continued on Page 8)

John Fretz Descendants

JOHN T. NEUFELD

A Brief History of John and Christian Fretz, by A. J. Fretz, published in Elkhart, Indiana, in 1890, furnished the material for an analysis of the occupations and religions of the descendants of John Fretz of Bucks County, Pa. He was a member of the Deep Run Mennonite Church. John Fretz was twice married. By his first wife Barbara he had five children and by his second wife Maria he had three children. He came to America from Germany in about 1710. He was a weaver by trade but in America he was a farmer.

SECOND GENERATION (Born between 1730 and 1755)

Five farmers, two farmers wives, and one not recorded. All Mennonites.

THIRD GENERATION (Born between 1755 and 1801)

19 farmers, 15 farmers wives, six other occupation, 16 no occupation or church given. Six children under 21. Total descendants 62.

Of the above only one is mentioned as changing from Mennonite to Methodist. 15 with no church affiliation given. This is besides those under 21. Total reported as Mennonites 36.

FOURTH GENERATION (Born between 1782 and 1838)

| Occupation | Menn. | M. | U.B. | R. | Bapt. | P. | No church given |
|--|-------|----|------|----|-------|----|-----------------|
| 62 farmers | 50 | 1 | 1 | | | | 10 " " " |
| 16 farmers plus..... | 12 | | | | | | 4 " " " |
| 66 farmers wives..... | 61 | | | 1 | | | 4 " " " |
| 13 professional or business | 7 | 1 | | | 1 | 1 | 4 " " " |
| 15 wives of professional or business ... | 9 | 1 | 1 | 2 | | | 1 " " " |
| 62 no occupation given | | | | | | | 62 " " " |
| 29 under 21 | | | | | | | |
| 263 descendants | 139 | 3 | 2 | 3 | 1 | 1 | 85 " " " |

Menn. = Mennonites M. = Methodist U.B. = United Brethren R. = Reformed
Bapt. = Baptist P. = Presbyterian

FIFTH GENERATION (Born between 1802 and 1871)

| Occupation | Menn. | R. | L. | Bapt. | P. | Q. | M. | U.B. | Ev.A. | B. | Other | No church given |
|---------------------------|-------|----|----|-------|----|----|----|------|-------|----|-------|-----------------|
| 163 farmers | 107 | 3 | 3 | 6 | 6 | | 13 | 3 | 4 | 3 | 7 | 15 " |
| 37 farmers plus | 15 | | 3 | 2 | 3 | | 6 | 1 | 1 | | | 6 " |
| 191 farmers wives | 119 | 10 | 1 | 12 | 3 | | 13 | 1 | 8 | 1 | 7 | 16 " |
| 23 professional. | | 4 | | 4 | 3 | | 3 | | | 2 | | 7 " |
| 85 business ... | 9 | 10 | 1 | 13 | 8 | 2 | 7 | 1 | | | 5 | 29 " |
| 43 tradesmen .. | 10 | 1 | 4 | 5 | 2 | | 3 | | 1 | 1 | 2 | 14 " |
| 85 wives of above three | 18 | 9 | 6 | 15 | 9 | 1 | 9 | | | 1 | 3 | 14 " |
| 47 single women | 5 | 1 | 1 | 1 | 1 | | 5 | | | | 1 | 32 " |
| 192 no occupation given.. | 13 | 2 | 1 | 2 | 4 | | 3 | | 5 | | 1 | 161 " |
| 200 children under 21... | | | | | | | | | | | | 200 " |
| 1066 | 296 | 40 | 20 | 60 | 39 | 3 | 62 | 6 | 19 | 8 | 19 | 494 |

Menn. = Mennonite R. = Reformed L. = Lutherans Bapt. = Baptist
P. = Presbyterian Q. = Quaker M. = Methodist U.B. = United Brethren
Ev.A. = Evangelical Association B. = Brethren

Anna Kauffman — Beloved Aunt

DALE UMBLE

On September 2, 1875, on a farm near Paradise, Pennsylvania, a daughter was born to Anna (King) and Jonathan Kauffman. The daughter was christened Anna. Jonathan, the father, was a preacher in the Amish church. Consequently, Anna, when old enough, also joined the Amish Church. On becoming older, she left the Amish Church in favor of the Conservative Mennonites. However, she soon became unsatisfied with this sect too, so she joined

the Mennonites. This changing of churches may be looked on by some as an instability of character, but it cannot honestly be considered as such. The real reason for her switching to the Mennonite Church was that she wanted to be more active in mission work, and she considered the Mennonite Church as a better avenue of Christian service than the Amish. This is a characteristic of her which seems to be reflected through her entire life, that of com-

plete consecration of herself in service for others.

In the late nineteenth century there grew a great concern among the Mennonites of Lancaster County for the Negroes who had settled on Welsh Mountain, located near New Holland, Pennsylvania. Because of low moral standards, they had become shiftless and many of them outlaws. Accordingly, in 1898, twelve directors were appointed to start something for the Negroes at Welsh Mountain. Samuel Musselman was elected the chairman of the committee, and Noah H. Mack acted as secretary.

In 1910, Anna left home and wended her way toward Welsh Mountain to help the comparatively new mission established there. This establishment, which included a school and a store, was a kind of industrial mission including the following occupations: truck and general farming, shirt making, broom making, and carpet weaving. These occupations, however, were a variation on one theme—preaching the gospel.

The system of farming used at the mission was as follows: the mission workers grew some crop such as strawberries for the Negroes to pick. The money earned from this was then turned over to the store for credit. The people were then given things from the store, and the price was taken off their credit.

Anna was made one of the helpers in the store. One evening while she and another helper were working at the store, a man of low repute came in and wanted to buy a pair of shoes. His credit, however, had already been used up, and she had previously been strictly forbidden to give him anything. She kindly explained to him the situation but he refused to leave. However, she wisely kept as calm as she could and after a while, much to her relief, he made his departure. Later this credit scheme was changed, and the money was given directly to the people.

Soon after this Anna was struck with typhoid fever but managed to recover. In 1913, John S. Musselman, a promising young mission worker, superintendent at this time at Welsh Mountain, was also struck with the disease and died.

While Anna was at Welsh Mountain she learned how to drive an automobile, which was quite an accomplishment for a young lady in those days. She drove back and forth to meetings held at Redwell, which was at the foot of the mountain.

In 1914, she went out to the Old Peoples' Home at Rittman, Ohio, where she stayed for seven months (Continued on Page 8)

The Massacre of the Rhodes Family in 1764

WILMER D. SWOPE

John Rhodes (Roth) and his family emigrated in 1728 from Zurich, Switzerland to America. They settled in Lancaster County, Pennsylvania, and two years later in 1730 moved to Virginia, settling in Page County. John Rhodes was a minister in the Mennonite Church and the leader of the Page County settlement. The period of the French and Indian War 1754-1763 caused uncertainty in the Page County settlement. In 1763 the settlers were obliged to flee from Massanutten on the Shenandoah River to a place of safety east of the Blue Ridge Mountains because of a general Indian outbreak. Later these families returned to their homes.

On the last of August 1764 when the corn and hemp fields were grown to full length, eight Indians led by a white man appeared suddenly at the home of minister John Rhodes. This white man was reported to have been Simon Girty, a villainous frontiersman, noted for his cruelty and brutality in allowing the Indians to torture their white captives. He is known in history as the Great Renegade, and was active in Indian skirmishes against the Americans after his desertion to the British in 1778.

Simon Girty heard said that John Rhodes had money hid in his house, whereupon he got a band of eight Indians and together they swooped down on the Rhodes family that fateful afternoon of August 1764. These nine men shot John Rhodes as he stood in his doorway. His wife and one of the sons were killed in the yard. Two sons were out in the corn field, a distance of one hundred yards from the house. One boy hearing the reports of the guns climbed into a pear tree to see what all the noise at the house meant, when he was discovered and instantly killed. The other boy tried to save himself by running to cross the river, but was overtaken and killed in the river. The place where he attempted to cross is still known as the Bloody Ford.

The eldest daughter Elizabeth remained within the house but later caught up her 16 or 18 months old little sister Anna and ran toward the barn where she was followed by an Indian. She ran into the barn and secured the door. The Indian tried to force open the door that she had secured, but it did not yield, so with oaths and threats the Indian ordered her to open the door, Elizabeth refused, and the Indian ran back to the house. Meanwhile the other Indians and Girty searched the

house for the money, and failing to find the object of their search they set fire to the house. The Indian who had pursued Elizabeth grabbed a burning firebrand from the flaming house, ran back to the barn, and set it afire. But while the Indian was gone Elizabeth crept out of an opening at the opposite side of the barn, and with her little sister in her arms ran through a field of hemp, crossed the river, and reached a neighbor's house, thus saving both herself and her little sister from certain death.

After setting fire to all the buildings, the gang started on their trip across the mountains, taking with them two sons and two daughters who remained alive, as captives. The youngest of the sons being sickly and not able to travel fast enough, they killed him. The two daughters then refused to go farther, whereupon they both were killed in a barbarous manner and scalped. The remaining captive son Michael, sole survivor of the four children that were taken captives, was forced to accompany the gang to the Indian camps west of the Ohio River.

The body of the father John Rhodes was left where it had fallen in the doorway of the house, and was partly consumed by the fire. After the fires went out the surviving children and the neighbors found the money and valuable papers hidden in a niche in the cellar wall undamaged. The neighbors tenderly laid the dead to rest in the earth.

Four children were married and consequently were not at their parents' home when this dreadful event transpired. Of the nine children at home, four sons and two daughters were killed, two daughters escaped and the remaining son Michael was held captive west of the Ohio River for three years. While in the Indian camp he saw the Indians sell the scalps of his father, mother, four brothers and two sisters to the French authorities for about fifteen dollars. After General Boquet's Treaty of 1767, the Indians were required to release all white prisoners. Michael Rhodes, along with many others, was permitted to come home. Upon his arrival at home Michael assisted in settling up his father's estate. This massacre of the Rhodes family in 1764 was the last raid into the Shenandoah Valley by the Indians. It is without doubt one of the most somber and disastrous events to befall Mennonite settlers in the 18th Century period of the settlement of America.

(NOTE: Two conflicting dates, 1764 and 1766, are given for the massacre of the Rhodes family. Samuel Kerchival in his history of the Val-

ley of Virginia gives the date as 1766 but L. J. Heatwole, authoritative writer of Virginia Mennonite history, states the year as being 1764. Contemporary history and events seem to indicate that the date of 1764 is correct. The French and Indian War came to an end in 1763. The three year captivity of Michael Rhodes if begun in 1764 would have expired in 1767, which would correspond with the year that the white prisoners were released by the Indians as guaranteed in the General Boquets Treaty with the Indians in 1767. Harry A. Brunk in his *History of Mennonites in Virginia* also uses the year 1764 for the massacre. Brunk, however, uses a different spelling of the family name. He spells it "Roads", basing this upon the spelling of the will of John Roads' son.) Leetonia, Ohio

MENNONITE RESEARCH NEWS AND NOTES

A "History of the Arthur Mennonite Church, Arthur, Illinois," is available from O. S. Helmuth, Arthur, Illinois, for sixty cents. The last four pages of this twenty-nine page book are devoted to the story of the Arthur Amish Mennonite Church.

The two hundred fiftieth anniversary of the founding of Lancaster County, Pennsylvania, was celebrated at the Brick Mennonite Meetinghouse, Willow Street, Pennsylvania, on September 31, October 1 and 2, 1960. The meetings were held under the auspices of the Lancaster Mennonite Conference Historical Society. A tour to points of historic interest, including the Hans Herr house, was conducted on October 1. During the anniversary days a marker was placed at the Hans Herr house. A report of the anniversary is given in *The Mennonite Research Journal*, the organ of the Lancaster society mentioned above.

On May 19, 1960, the Herald Publishing Company of Newton, Kansas, observed its fortieth anniversary. This company publishes the well-known *Mennonite Weekly Review*, widely read by all branches of Mennonites. Two papers were presented at the program. Cornelius Krahn read a paper on "Journalism and Mennonite Unity," and Melvin Gingerich presented a paper on "A Century of Mennonite Journalism."

Out of the Wilderness is the title of the new history of the Central Mennonite Church at Archbold, Ohio. The authors of this 243 page book are Orland Grieser and Ervin Beck, Jr. It can be ordered for \$3.00 from Orland Grieser, Route 5, Box 136, Wauseon, Ohio.

(Continued on Page 8)

ANNA KAUFFMAN

(Continued from Page 6)

until the home burned down. After this tragedy she decided to go to Chicago, but she was persuaded by Bro. Joseph Nissley to accompany the thirteen old people from Ohio back to Souderton, Pennsylvania. The home at Souderton had promised to take the old people if an extra helper was sent along with them. Anna was chosen as the helper. While coming from Rittman to Souderton with the thirteen aged, they had to change trains at Pittsburgh, Pennsylvania. While Bro. Nissley was browsing around the station, Anna was left the job of feeding and tending the senile. During the repast one old lady got some chicken caught in her throat and had quite a time getting it out. Of course in a train station this incident drew quite a lot of attention, and some subtle remarks were made about those "refugees" over there. In Philadelphia too, they made quite a ridiculous spectacle with Anna pushing a wheel chair and several ladies leaning on her shoulders. However, they arrived at the home safe and sound, but unfortunately, her wards died.

No longer needed at Souderton, she planned to go to Kansas with Bro. and Sister Nissley. Because of some complications concerning their baggage, they got to Chicago but no farther. They made the best of it and stayed at Chicago for awhile, helping with the mission work there. While there, Anna also took some "fresh-air" children out to Iowa for two weeks.

From Chicago she decided to accompany the Nissleys to Knoxville, Tennessee, where John Byer was in mission work. Their visit was quite a surprise to the Byer family, very much like the experience of Peter and Rhoda, because when the door was opened, the person ran back into the house without inviting them in, so great was his surprise. She remained here in mission work for approximately four years.

At the end of these four years John Byer asked Anna to go with him to Florida to engage in mission work there. So in 1921, she pulled anchor and headed for the deep South. On the way to Florida they did not have to stop at classy hotels for night lodging. They had just to stop at the farmhouses along the way and the hospitality of the residents took care of the rest. At Tampa they helped to lay the foundations for the mission now there. In 1927, the meetings at Tampa were held in a tent, and in 1929, were changed to a building. The children there seemed especially eager to learn and were very attentive.

The Cruz family was the first family as a unit to attend the meetings held at Tampa. Anna also went on invitation to neighboring Ybor City where she started a kindergarten class. She taught songs and scripture verses to her class, in which five nationalities were represented. Ybor City for the most part was composed of people with Spanish background. One day, while she was teaching her kindergarten, a man came and just stood watching her at the back of the room. He finally left, commenting that it was the nicest thing he had ever seen.

After engaging in mission work in Florida for eleven years, she returned to the Welsh Mountain. In 1924, the Welsh Mountain Industrial Mission had been converted into the Welsh Mountain Samaritan Home. Meanwhile a very unfortunate circumstance had taken place. Arthur Moyer, who was then superintendent of the Home, was shot by a resident of the area, who was caught stealing corn. Of course this was very detrimental to the reputation of the mission, and workers were very hard to get. However, Anna, dauntless and brave as ever, came back to work there. She just kept in mind the verse, "Perfect love casteth out all fear." She knew that if she had true Christian love for the people, she would have no reason to fear. She didn't fear.

After returning from Florida she made one of her greatest altruistic moves. She started a Bible School at Intercourse, Pennsylvania, with five neighborhood children gathered around a kitchen table. Today the Bible School has grown and now over 300 children attend it. It is still known as Aunt Annie's Bible School.

Although she was never married, everyone has always called her "Aunt Annie." In her wide travels "Aunt Annie" has won for herself hosts of friends wherever she has gone. Her warm friendliness and magnetic personality just drew folks to her, and especially was this true of children. Some who are parents now, and even grandparents, can remember how they looked forward to visits of this aunt who seldom left a home without leaving a new song with the children or helping them to memorize a scripture verse. And it was ever thus. It seemed "Aunt Annie" was never happier than when she could gather some children around her and tell them the precious stories from the Bible. Is it any wonder then, that many children grew up to call this lady "Aunt Annie," even though they couldn't claim any real relationship?

At the age of 84, she is no longer able to go through many of the chores she has been accustomed to,

but her cheerfulness and personality are a great help in managing the occupants of the Home.

She still makes her residence at Welsh Mountain and is a great help in taking care of the sick and aged there. She sometimes works in the kitchen of the Home which 45 years ago was the store of the old Industrial Mission in which Anna worked.

BIBLIOGRAPHY

- Hershey, Henry, c/o Oreville Mennonite Home, Lancaster, Pennsylvania, Personal Interview, December 29, 1959.
 Kauffman, Anna, 739 Janet Avenue, Lancaster, Pennsylvania, Personal Interview, December 29, 1959.
 Kauffman, John, Atglen, Pennsylvania, Personal Interview, February 13, 1960.
 Kauffman, Malinda, Atglen, Pennsylvania, Personal Interview, February 13, 1960.
 Umble, Mrs. Leon, Box 55, Sadsburyville, Personal Interview.
 "Welsh Mountain Industrial Mission," *Mennonite Encyclopedia*, Scottsdale, Pennsylvania, Mennonite Publishing House, 1959, Volume 5, Page 915.
 Sadsbury, Pennsylvania

MENNONITE RESEARCH
NEWS AND NOTES

(Continued from Page 7)

The *Peoria Journal Star* featured three articles on the Mennonites of Illinois in August 1960, written by its staff writer Robert J. Nelson. The first one, on August 29, had the title "Strong Faith in Central Illinois Had Humble Beginning." On the next day the title was "Added Education, Knowledge Broaden Mennonite Vision" and the last one, on August 31, discussed "Linn Township Amish Most Colorful of Area Mennonites."

The Exposition Press, Inc., 386 Park Avenue South, New York 16, N. Y., in 1960 published Abraham P. Toews' *American Mennonite Worship, Its Roots, Development and Application*.

On December 10, 1960, the Associated Mennonite Biblical Seminaries sponsored a seminar at Goshen, Indiana, on "The Anabaptist and Wesleyan Tradition" with special reference to "The Nature of the Holy Life." Papers were presented by William R. Cannon, Harold S. Bender, Franklin H. Littell, William M. Arnett, and A. M. Climenhaga.

THE MENNONITE CHURCH
AT LONG GREEN, MARYLAND

(Continued from Page 5)

K. Mast, Alvin Glick, and C. J. Kurtz from Pennsylvania.

There is some interest in again starting the work in the Long Green area. Henry Hertzler of Denbigh, Virginia, has offered a plot of ground and \$3000 toward building a house for a parsonage or a church. Perhaps, if someone answers the call, a Mennonite church will again be established at Long Green.

Atglen, Pa.

MENNONITE HISTORICAL BULLETIN

Vol. XXII

APRIL, 1961

No. 2



Historical marker in Donnellson, Iowa

Mennonites in Lee County, Iowa

MELVIN GINGERICH

In 1839 the first settlement of Mennonites west of the Mississippi River was begun near West Point in Lee County, Territory of Iowa. On June 21, 1960, an historical marker was dedicated in near-by Donnellson to commemorate this event, as well as the launching of the first Mennonite general conference, which took place in Lee County on May 28-29, 1860. The plaque was unveiled by Melvin Gingerich and Howard Raid, descendants of two of the early Mennonite preachers of the county.

The first Mennonite settlers in Lee County were John C. Krehbiel and wife and their one year old son. They arrived here on November 1, 1839, having come from Butler County, Ohio. Krehbiel was a Swiss Mennonite whose ancestors had settled in the Palatinate in 1709. John C. and his brother first came to America in 1833 but he returned to Germany two years later and then came back to America with his bride in 1837. Plans were made to

organize a church in the West Point community in 1845 but on the night preceding the day when the organization was to take place, their minister, Johann Müller, was murdered and so the organization was delayed four years. In 1849 families by the name of Bergthold, Gram, Roth, Krehbiel, Schmitt, Deutsch, Tierstein, Blum, Risser, and Goebel organized the West Point church and selected John C. Krehbiel as their preacher, a position which he held until his death in the community in 1886. This was the first Mennonite Church west of the Mississippi. By 1868 four Mennonite churches, one of which was Amish, had been established in Lee County.

A History of the Sunday School, Salem Mennonite Church, Tofield, Alberta

EDGAR BOETTGER

(This brief survey was read at the Fiftieth Anniversary of the Salem Mennonite Church, Tofield, Alberta, at the Jubilee meeting on September 25, 1960. Ed.)

Details and records of the early Sunday Schools are almost non-existent today, and so it is very difficult to find much organizational data of the early years after 1910. In fact the first Sunday school record I could find was for the year 1926. Records were kept before that time but they are either mislaid or destroyed. Incidentally some place of safe storage should be found for the records which we still have. Any suggestions about this would be most welcome.

I would like to acknowledge the help received from the material Erma Stauffer used for an essay several years ago and also the accounts of the Poe, Bathgate, and Round Hill Schools written by various brethren for her at that time. Also the material in the History of the Alberta Saskatchewan Mennonite Conference by the late Ezra Stauffer. It appears that Sunday school was held here right from the time the first few families moved into the community. They met in homes and then in the Grand Forks and Solberg school houses until a church house was built. The Superintendents were:

- 1910—V. L. Roth and John L. Stauffer
- 1911—V. L. Roth, Jacob Schwartzendruber, and Simon D. Stalter
- 1912—Milo Stutzman, and Simon Stalter
- 1913—Milo Stutzman, Jacob Brenneman
- 1914—Milo Stutzman, D. Elmer Mauer
- 1915-19—Jacob Brenneman, Elmer Mauer
- 1920—Amandus Hartzler, Warren Schaum
- 1921—John B. Stauffer started and was used 5 times to 1930
- 1923—Ezra Stauffer was first elected and served 15 times during 22 years.

Other brethren who served were Owen Hershberger, 8 terms; John Yoder 3; Boyd Stauffer 6; Harold Lauber 4; William Boettger 5. More recently Mahlon Bender, Paul Voegtlin, Robert Stauffer, Joseph Vegtlin, Joseph Roth, Merlin Stauffer, Norman Weber, Joseph Kauffman, Dennis Riel, and Edgar Boettger. There is a small and gradual turn over of personnel with the same names appearing again and again over a long period of time.

The first record showed 17 classes in 1926 with the following as teachers:

Amanda Roth
Phebe Lauber
Kate Kauffman
Varda Brenneman
N. E. Roth
J. B. Stauffer
J. K. Lehman
Jacob Brenneman
Barbara Stutzman
Lydia Roth
Elmer Maurer
W. S. Stutzman
Milo Stutzman

Primary:

Fannie Voegtlin
Christina (King) Bender
Anna Burkholder

Secretary—Melvin Roth

First supplies cost approximately \$7.00 to \$10.00 per quarter. Present supplies \$275.00 per quarter. Attendance in 1926: low 84 on February 14; high 230; average 175 to 200. There was one regular offering per month. Examples: \$66.66, \$50.70, \$38.15, \$42.82. Usual places given to were: Home Missions, General Fund, India Mission, South America. In June, 1933, two offerings per month were started. The second was for Fred S. Brenneman's support. In 1940 there were three offerings per month, with relief being added by 1945. This offering was \$250.00 to \$300.00 per month. In the early fifties there were four regular offerings, the fourth being the local church fund. Now every Sunday morning and most evening meetings have offerings. The year 1928 saw a few new names added as teachers: Joe Burkholder, Noah Detwiler, Lizzie King, Emma Hu-

(Continued on Page 8)

The Life of Amos Herr (1816-1897)

ANNA MARGARET GROFF

Writer, composer, minister, farmer, father, counsellor, great church leader—this in brief was Amos Herr. Few men are remembered for so many varied contributions to the church and to the society in which they lived.

Bishop Christian Herr with his family lived on the original Herr acres along the Beaver Valley Pike of Lancaster County, Pennsylvania. One day in 1816, February 13, a son was born to this home. His parents called him Amos. He grew up in a family of eight children and enjoyed life much as any other boy might until a serious mishap occurred. While riding along on his horse, Amos spied some delicious cherries dangling from the tree. This was too tempting for Amos; he grabbed for the cherries. This was also too much of a jolt for the horse. It galloped off, letting Amos find his seat on the ground! This, however was not so funny, resulting in a very badly mangled arm for Amos, which thereafter was carried behind his back. Because of this handicap, he received an above average education. Nature, especially the great starry heavens, held a keen interest for Amos.

One year, spring arrived early, and to his surprise and delight, Amos found pansies shyly opening their petals on January 12. Amos had the interesting habit of writing unusual events like this on the side of the house which was painted yellow.

A very happy and important day in Amos Herr's life was on November 17, 1840, when he was united in marriage with Betsey Rohrer. He and his wife were blessed with three daughters and one son. After twenty-five years of happy married life, Mrs. Herr was called home to her Master. One year later he married Sarah Witmer Groff.

Amos possessed a keen love and understanding for young people and children. Each August he entertained his grandchildren under the Bartlett pear trees in his lawn. Here they had chicken, corn, sweet potatoes, and a host of other delicacies. However the main feature of this long anticipated event was watermelon—yes, all the watermelon they could eat! After the watermelon party, the grownups picked the Bartlett pears, placing

(Continued on Page 4)

Recollections of Fifty Years: The Salem Congregation (1910-1960)

ADELINE BURKHOLDER

The Salem congregation located near Tofield, Alberta, has an Amish Mennonite origin. For a few years after the congregation was organized in 1910 it was a member of the Western Amish Mennonite conference district. The district included all the western Amish Mennonite churches, from the Mississippi River west and some congregations in Illinois. The main root of the congregation is from the East Fairview Amish Mennonite Church located a few miles west of Milford, Nebraska. In the spring of 1910 the J. L. Stauffer, V. L. Roth and Peter Reil families moved to the Tofield district.

D. E. Maurer, Joe and Sam Stauffer came along, too. Elmer Maurer being a carpenter was a great help. In the fall of 1910 the N. E. Roth and Benjamin Lauber families came. Jake Yoder came along too, but just for a visit at that time. Later in the fall the Jake Swartzendruber, Simon Stalter and Benjamin Stauffer families came. In 1911 the Dave Yoder, Will Stutzman and Jake Yoder families came. The J. E. Kauffman, Henry Yoder and Levi Yoder families came in 1912. The J. R. Stauffer and Jacob Brenneman families arrived in 1913. Other families followed during the years. In 1918 the Mayton congregation, consisting of Lehmans, Sillers, Widemans and Boettgers came.

The first Sunday school was held in the homes. One Sunday it was held at the J. L. Stauffer home, then at V. L. Roth and next at Peter Reil. They started out in the morning arriving at the place at noon. First they ate their dinner and then they had their Sunday school. Aunt Lena Reil was the song leader.

Since there were very few roads the people mostly followed trails. They led anywhere and everywhere. When the rest of us came in the fall of 1910, our meeting places were in the Solberg and Grand Forks schoolhouses. There were no bridges so we had to drive through two creeks. There was lots of water in them, too. We were always glad when we were across safely. People did not come in cars, but in "democrats," wagons, on horseback, or walked. Gates needed to be opened and it was quite an improvement when the bush was cleared away so that we were able to get through.

In the spring of 1911 the first church building was erected. The

size was 24 x 32 feet. It was a frame building, without a basement. The approximate cost was \$800. This church was dedicated April 9, 1911. Sermons were preached by N. B. Stauffer of High River, Alberta, and N. E. Roth our bishop. Brother Milo Stutzman served the congregation in 1912 and 1913 as Sunday school superintendent. In 1913 he was ordained to the office of deacon and on November 29, 1914, he was ordained a minister.

In 1915 the church house was made 16 feet larger with a full size basement, which made it 24 x 48 feet. The cost was \$500.

The Salem Church joined the Alberta Saskatchewan conference in 1915. The conference was held at Tofield for the first time in 1917. The first automobile appeared in 1915. Will Stutzman bought a new one. Now the mosquitoes were challenged. There were no more pails hanging on the "democrats" with smudges in them for relief. Pete Gingir also appeared with one. Will Stutzman's first advice to Peter was "Don't be afraid to hit the mud holes. Just put her up to 15 miles an hour. They're not made of glass." Gingir though not a member was a regular attendant with his family. Because Gingirs were used to the German language in their services, a Sunday school class was conducted in German. Occasionally a German sermon was preached.

The first child born in the settlement was Lily Stalter to Simon and Emma (Stauffer) Stalter on May 24, 1911. Marriages in order during the years 1910-1920 were: Jake Yoder and Barbara Stauffer; Elmer Maurer and Anna Stauffer; David Roth and Emma Stauffer; J. B. Stauffer and Lydia Roth; Joe Voegtlin and Fannie Stauffer; Will Stauffer and Katie Roth; Joe Burkholder and Adeline Lauber; "I am glad I am living in Canada."

NEW PUBLICATION

The *Casselman Chronicle*, Volume I, Number 1, appeared in the winter of 1961. The editors are Alta Schrock and Maude Smalley. It is to be published quarterly by the Springs Historical Society of the Casselman Valley, Springs, Pennsylvania. The first issue contains the history of the Springs Historical Society.

Mennonite Research News and Notes

MELVIN GINGERICH

James L. Gurley wrote a master of theology thesis in 1958 at the Northern Baptist Theological Seminary in Chicago on "The Eschatology of the Sixteenth Century Anabaptists."

Paul M. Miller received his Doctor of Theology degree on January 24, 1961, from the Southern Baptist Theological Seminary in Louisville, Kentucky. The title of his thesis was "An Investigation into the Relationship Between Mennonite Theology and Mennonite Worship."

William Dean, Bethel College, Mishawaka, Indiana, is continuing his doctoral research for a dissertation at the University of Iowa on John F. Funk, and the Mennonite Awakening.

Merlin Swartz completed a seminar paper on the history of the Conservative Mennonite Conference at Goshen College Biblical Seminary.

The Archives of the Mennonite Church has recently accessioned four boxes of the personal papers of David Parke Lantz, long time Mennonite missionary in Argentina. It has also acquired the diaries of Eli S. Hallman (1886-1955). Another recent accession was a collection of copies of the Christian B. Steiner (1825-1903) letters. Steiner was a Mennonite bishop at Pratum, Oregon.

Rollin Armour, Assistant Professor of Religion at Stetson University, De Land, Florida, is doing a doctoral dissertation at Harvard Divinity School on "The Theology and Practice of Baptism According to Selected Representatives of the Radical Reformation."

P. A. Friesen recently donated to the Archives of the Mennonite Church sixteen notebooks of sermons written and preached by his grandfather Peter Friesen, both in Russia and in North America.

John Umble recently translated David Treyer's German booklet of 1898 on "An Impartial Account of the Main Circumstances Which Arose in the So-called Old Amish Congregations in Ohio from the Year 1850 Until About 1861, Through Which Finally a Complete Division Took Place." Copies of this translation may be ordered for \$2.00 each from Mennonite Historical and Research Committee, 400 College Avenue, Goshen, Indiana.

An article by Ira D. Landis on "The Origin of the Brethren in Christ Church and Its Later Di-

visions" appeared in the October 1960 *Mennonite Quarterly Review*.

"An Epistle Concerning Communal Life: A Hutterite Manifesto of 1650 and Its Modern Paraphrase," edited by Robert Friedmann, which appeared in the *Mennonite Quarterly Review*, October 1960, is available as a reprint for twenty-five cents from this journal at Goshen, Indiana.

The Archives of the Mennonite Church has been collecting newspaper and magazine clippings of articles pertaining to Amish and Mennonites for more than ten years. The total clippings accumulated now amounts to five feet of materials in a standard letter file. Co-operators send clippings from various Mennonite communities but more helpers are desired and so volunteers are appreciated. The name and date of the paper must always be marked on each clipping for it to have the greatest value.

The Mennonite Historical and Research Committee has recently acquired an Apeco Century Copy-maker and an Apeco Book Copier. These make it possible to copy old letters, historical documents, and pages from old books or bound volumes of magazines at a cost of about ten cents a letter or page of a book. The Committee also has a microfilm camera with which the pages of an entire rare book or thesis can be photographed at the average rate of one hundred pages an hour. The cost per page is four cents.

Beginning with the April 1961 issue, the *Mennonite Quarterly Review* is attempting to publish abstracts of all doctoral dissertations on Anabaptist and Mennonite subjects. The April issue contains two abstracts. The first is a summary of J. Howard Kauffman's dissertation on "A Comparative Study of Traditional and Emergent Family Types Among Midwest Mennonites." The second is on George G. Thielman's study of "The Canadian Mennonites."

J. D. Graber, Elkhart, Indiana, is doing a thesis on the origins of the missionary movement in the Mennonite Church.

Paul Peachey under the direction of the Institute of Mennonite Studies is doing a research project on "The Theological Presuppositions and Implications of Christian Social Service."

Alvin Beachy, Souderton, Pennsylvania has completed his doctor's dissertation at Harvard Divinity School on "The Anabaptist Concept of Grace."

LIFE OF AMOS HERR

(Continued from Page 2)

them in four equal piles which were then distributed to each of the four families. This great event was held annually instead of a family gathering at Christmas time when traveling might be difficult.

Upon looking out the window one Sunday morning, Amos saw snow, yes, snow, everywhere. Although he was a regular attender of church, this morning he deemed best not to attempt taking his horses out in the blizzard. So while worshipping God at home, he wrote the words and music to the well known and beloved hymn "I Owe the Lord a Morning Song," number 200 in the *Mennonite Church Hymnal*.

When the lawn game croquet was becoming popular in society, Amos's grandchildren also wanted it. Their grandfather finally approved, but his constant philosophy in this or any other game was "Cheat in play doesn't pay!"

Amos loved God and His word; he carried a Testament in his pocket while he farmed. While he rested his horses from the plowing, he studied the scriptures.

In the summer of 1850 Amos Herr was ordained to the ministry at the Brick Church near Willow Street, Pennsylvania. His brother Benjamin was bishop of the district at this time. Benjamin and Amos ministered to the needs of the district together for thirty-eight years.

L. J. Heatwole said of Amos—

Possibly few, if any, among Mennonite ministers of his time possessed to a greater degree the rare faculty of making friends . . . It was his invariable rule to greet everyone with a winsome smile and a hearty handshake.¹

Upon entering the church door, he greeted his congregation with a cheery "Good morning" before taking his place on the pulpit.

Early in his ministry Brother Herr broke the tradition of German preaching. He preached a funeral message in English. To Amos Herr goes the credit for our present day English sermons, for it was he who first made the great change—to preach in English. Because of this he often was asked to preach in other districts. A twenty-five mile journey by horse was a long trip, but Amos was faithful in service for his Master.

At this time the Sunday school was regarded as a worldly feature. But Amos with his foresight and aggressiveness believed that the Sunday school was the only salvation of the church, and must be promoted by the Mennonite Church. When Lancaster Conference in 1871

adopted the Sunday school movement, Amos started the first Sunday school at the Brick Church.

In 1880 a committee consisting of three ministers and two bishops met at Amos Herr's home. John Funk, Jacob N. Brubacher, and Amos Herr, the ministers, and Isaac Eby and Benjamin Herr, the bishops, together wrote the first Mennonite Sunday school material, *The Intermediate Question Book* and *The Primary Question Book*. Amos was the moving spirit of the committee. Bishop Brubacher tells of Herr's statement when discouragement overcame the group.

Brethren, think of it, your work at home relates to and concerns this world's goods only; but the work in which we are laboring is for the unborn and future boys and girls, as well as for the present generation. It is for the church, for time, and for eternity. The Sunday School and its work properly carried out is the only salvation of the Church. You must, and I know that you will, remain to finish the trust whereunto we are appointed.²

Another target of Amos's concern was the irreverence at funeral meals. It was customary at this time for a snack to be served at the home of the deceased after the funeral. Accompanied with this was much gaiety for the young folks who helped in the kitchen.

This man, a strong advocate of Sunday schools and also for church services to be held in English, was also a friend to the youth. Many young persons sought spiritual guidance and counsel from Amos, who possessed a keen understanding of the problems and concerns of youth. He is described by his granddaughter who was a very little girl at his death, as "a dear old man."

After eighty-one years, four months, and six days of honest labor and service for God and society Amos Herr died. On his death bed on June 19, 1897, his last spoken words were "Though your sins be as scarlet, they shall be as white as snow."

Of this great church leader J. C. Wenger has said,

It is men of God like Amos Herr who build into the Lord's temple, "gold, silver, precious stones," while others, unfortunately, waste their time opposing what is simply bound to come—and what is often used of Christ for the enhancement of his "temple," the church of the living God.³

FOOTNOTES

¹ "He Built Well," Wenger, J. C., *Gospel Herald*, Vol. 50, December 24, 1957, p. 1113.

² Bender, Harold S., *Mennonite Sunday School Centennial*, pp. 37, 38, Scottdale, Pennsylvania, Mennonite Publishing House, 1940.

³ "He Built Well," Wenger, J. C., *Gospel Herald*, Vol. 50, December 24, 1957, p. 1113.

Ordinations in the Mennonite Church in Columbiana and Mahoning Counties, Ohio, 1915-1948

WILMER D. SWOPE

A definite pattern is in evidence in the Columbiana-Mahoning congregation from 1815 to 1948. It is rather remarkable to see the uniformity in the number and age of the men who were ordained for minister and deacon in fifty year periods. This uniformity was not due to planning or specification on the number of ordinations for any period of time. One of the very strong factors in the success and continuation of the Mennonite Church in these counties has been the constant effort to supply adequate ministerial leadership, although this factor is not generally known.

Between 1815 and 1948 the choice for minister and deacon was by lot. Only the ordinations which took place in Columbiana and Mahoning counties are used in this study.

Total of 16 ordinations for Minister 1815-1948.

| | |
|----------------------------|---------------------------|
| 6 ordinations for minister | 1815-1850, average age 34 |
| 5 ordinations for minister | 1850-1900, average age 44 |
| 5 ordinations for minister | 1900-1948, average age 34 |

Total of 10 ordinations for Deacon 1850-1948.

| | |
|--------------------------|---------------------------|
| 5 ordinations for deacon | 1850-1900, average age 44 |
| 5 ordinations for deacon | 1900-1948, average age 43 |

Age of Ministers when Ordained

1815-1850

| | |
|------------------------|----|
| Henry Stauffer | 34 |
| Mathias Tinstman | .. |
| Jacob Wisler | 25 |
| Rudolph Blosser | 28 |
| Samuel Good | 37 |
| John Blosser | 50 |

1850-1900

| | |
|-----------------------|----|
| Peter Basinger | 42 |
| Jacob Stauffer | 50 |
| John Burkholder | 41 |
| Allen Rickert | 44 |
| David Lehman | 43 |

1900-1948

| | |
|---------------------|----|
| Paul Witmer | 25 |
| Enos Detwiler | 36 |
| Isaac Witmer | 50 |
| Paul Yoder | 28 |
| David Steiner | 34 |

Age of Deacons when Ordained

1815-1850

| | |
|---------------------|----|
| Jacob Nold Jr. | .. |
|---------------------|----|

Founding of the Amish Settlement in Lawrence County, Pennsylvania

Soon after 1844 a new religious and industrial element appeared on the bounds of the congregation (Neshannock Presbyterian), when under the leadership of Mr. Abraham Zook a colony of Amish Mennonites was brought to Mercer County. (Lawrence County was formed from Mercer County). In 1840 the Amish community in Lancaster and Mifflin counties, finding land expensive and themselves overcrowded, began seeking relief by removal to new regions. While some were interested in Western Pennsylvania, Mr. Zook made known his desires to his friend Mr. Joseph A. Bell of Bellville, Mifflin County. Mr. Bell advised him to go to Mercer County, and on May 9, 1844, gave him a letter of introduction to the Honorable James Banks, who in turn accompanied him over a large part of the best farming land in what later became Lawrence County. Mr. Banks was then a member of the Rich Hill Presbyterian church, but had been an Elder in the Neshannock church. Mr. Zook was delighted with his reception and began at once to make plans for his colony. As land became available his friends gradually followed him and soon made a strong settlement that continued to expand until it absorbed many of the finest of the Neshannock farms, greatly affecting the strength of the church. Among the first to arrive were Jacob and Daniel Byler, Adam Hostetler, and John Knepp, all from Mifflin County. The Rev. Shem King came a little later. At an early date they established a church for themselves with Rev. Shem King as pastor. Mr. King died on September 25, 1876, and his place was filled by Jonathan Lance (Lantz).

—Selected by Wilmer D. Swope from *A History of the Neshannock Presbyterian Church* by Johnson.

1850-1900

| | |
|------------------------|----|
| Christian Lehman | 34 |
| David Weaver | 47 |
| John Metzler | 58 |
| Jacob Stauffer | 46 |
| John L. Yoder | 39 |

1900-1948

| | |
|---------------------|----|
| Isaac Witmer | 44 |
| Eli Blosser | 58 |
| David Steiner | 29 |
| Russell Royer | 38 |
| Caleb Yoder | 46 |

Minutes of the Historical and Research Committee

April 7, 8, 1961

18. It was moved and carried to send free the MHB to the high schools, colleges, and other schools above the elementary level, of the "Mennonite Church", and to cancel all accounts due from the past.
22. It was moved and carried to record a vote of approval for the Constitution of the *Mennonite Historical and Research Committee of the Mennonite General Conference*. The committee also voted unanimously to approve the constitution in the form presented.
23. S. S. Wenger reported on the successful incorporation of the committee.
25. Irvin B. Horst presented the *Editor's Report of the MENNONITE HISTORICAL BULLETIN*.
28. It was agreed that the editorial terms for the MHB should run from July of each odd year until the end of the biennium of General Conference sessions two years later. The editors shall be appointed at each spring meeting of the committee prior to the commencement of a new biennium.
33. It was moved and carried to adopt the recommendation of the Executive Committee to accept the resignation of Irvin B. Horst, to appoint Melvin Gingerich as editor of the *M.H.B.*, and to express to Irvin B. Horst the gratitude of the committee for his services as editor.
37. It was moved and carried to approve in principle the Rules and Regulations of the Archives of the Mennonite Church as revised, to request Melvin Gingerich and S. S. Wenger to put the document in final form, and to authorize its publication.
48. Melvin Gingerich reported that he was planning to prepare a booklet covering the work of the Historical and Research Committee. It was agreed to make this a fiftieth anniversary booklet of the committee.
49. The committee authorized the preparation and printing of such a booklet.
52. Following Minute No. 58 of the 1960 Annual Meeting, Melvin Gingerich presented an outline for a study of Mennonite

costume (*Exhibit XIV*). Discussion followed.

53. It was moved and carried to approve the plan of study. (No decisions were taken as to publication.)
54. The members of the committee reported on district conference and regional Mennonite historical and research activities. Ira D. Landis said that a Mennonite Historical Library and Archives Building is planned for the Lancaster Mennonite School grounds. He also distributed free copies of the *Mennonite Research Journal*. Herman E. Ropp reported that the Iowa Mennonite Historical Society is currently putting on a drive to collect historical pictures. Copies are made of pictures which can be borrowed. Ernest R. Clemens reported that the Franconia Mennonite Historical Society is attempting to prepare a supplement to the *Franconia History*, and to build a suitable archives center on the grounds of Christopher Dock School. Grant M. Stoltzfus reported that in Virginia old papers and books are being collected, and that research in Mennonite history continues at Eastern Mennonite College. Irvin B. Horst added that a historical Library and Archives center is planned for in the proposed E. M. C. library building. H. S. Bender reported that an Archives Center has been set up at Rockway Mennonite School in Ontario. He also stated that J. C. Wenger has written *The Mennonites in Indiana and Michigan*, to be published, D.V., on December 1, 1961. Gerald C. Studer reported that Grant M. Stoltzfus has been appointed to write the Ohio Mennonite history. H. S. Bender reported that Gideon G. Yoder was appointed to write the South Central Conference history. Grant M. Stoltzfus reported that Ivan Miller has been appointed to write the history of the Conservative Mennonite Conference. Irvin B. Horst reported that the history of the Alberta-Saskatchewan Conference, by Ezra Stauffer, is now available in mimeographed form. Roy M. Showalter of Maugansville, Md., is chairman of the historical committee of the Washington-Franklin Conference area. Floyd Kauffman has written in unpublished form the history of the North Central Conference. Irvin B.

Horst's dissertation on the Anabaptists in England will possibly appear in 1961. H. S. Bender reported that the Mennonite Publishing House will likely publish Franklin H. Littell's *Tribute to Menno Simons* in 1961. Irvin B. Horst reported that he hopes to complete his biography of Menno Simons in 1961. Irvin B. Horst reported that Prof. J. H. Osterbaan is currently making a study of Menno Simons' theology. H. S. Bender reported the preparation of a congratulatory volume of Robert Friedmann's essays, to be presented to him on his seventieth birthday anniversary, June 9, 1961. J. C. Wenger's book on the Anabaptists, *Even Unto Death*, is to be issued by the John Knox Press late in 1961.

55. It was moved and carried to authorize the secretary of the committee to encourage the preparation and publication of Allegheny and South Central Conference histories.
56. Ira D. Landis reported plans to observe locally the exodus of Mennonites from Lancaster to Ontario, and the death of Menno Simons.
57. It was agreed to appoint Gerald C. Studer to serve as assistant editor of the Mennonite Historical Bulletin, 1961-63.
58. It was decided to ask H. S. Bender, Melvin Gingerich, and Irvin B. Horst, chairman, to investigate the possibility and advisability of preparing a New English edition of the writings of Dirk Philips (died 1568).
61. It was moved and carried to request Mennonite Publishing House to include a bibliography in the next printing of the *Martyrs Mirror*, along with certain other revisions, and that J. C. Wenger be designated to represent the concerns of the committee to the Publishing House on this subject.
62. It was moved and carried to appoint a committee to study the matter of the orthography of the names of Mennonite leaders. The following were appointed: J. C. Wenger, Irvin B. Horst, and Ira D. Landis.
63. Ira D. Landis reported that he has prepared an index of Scripture references for the *Complete Works of Menno Simons* and the *Complete Writings of Menno Simons*; also a list of *Errata*. This matter was referred to the Executive Secretary who will file the materials

and notify the Publishing House of their existence.

64. H. S. Bender gave a progress report on the *Anabaptist Reader* which he and J. C. Wenger are to edit.
66. It was proposed that the Mennonite Church mark the hundredth anniversary of the beginning of John F. Funk's publication work, January, 1964.
69. H. S. Bender expressed the conviction that we need a good solid 400 page book on the Anabaptists. The suggestion was made that Brother Bender should himself undertake the preparation of such a volume, with the hope that a major publisher would accept his manuscript.
75. It was moved and carried to appoint Melvin Gingerich as Executive Secretary, 1961-63.
76. The conviction was expressed that the committee ought to take time to consider the deeper concerns of the committee for its work and for the life of the church.

J. C. Wenger
Recording Secretary

As Others See Us . . .

Schism is a feature of sects and of churches more than of denominations (except the early period of denominational development). (This is partly because sects and churches tend to possess a much more clearly articulated structure of doctrine and organization than do denominations). Otherwise, schism usually centers on the question of purity of doctrine, and successful schism usually finds its leader in the very inner elite of the movement. Schism of this kind serves to preserve the distinctive sectarian character of the organization since the schismatic groups tend to become the keepers of each other's consciences in relation to the maintenance of traditional values. The two groups compete for the same public, and frequently appeal to the same sources and authorities in legitimation of their position, thus engendering a competitive struggle to prove the purity of their doctrine and social practice. The Plymouth Brethren, the Mennonites, and the Christadelphians provide illustrations of this development.

—Byran R. Wilson, "An Analysis of Sect Development," *American Sociological Review*, February, 1959, p. 10. Used by permission.

An Old Letter

West Lampeter Township
Lancaster Co. Pa.
August 29, 1847.

Dearly beloved Brother
Henry Neiss:

First, we wish you the good and merciful God through Christ Jesus and His Holy Spirit, ours and to be yours.

Hearts and souls, powerfully shining, we would tune in with the evangelistic Light, that we through it could rightly discern in these dark times what contributes to be helpful and beneficial to the defence and growth and development of the non-resistant Mennonite church. It is necessary that we together turn our hearts to Jesus and ask Him for His help and strength. Beloved brother, through your letter and your visit with us, as well as having read this new constitution in a printed booklet, we have felt pressed to indicate to you our ideas and insights concerning some of those statements.

First, it is well known that you do not conduct your service exactly like ours, but basically it is the same. But the new order, whereby the chairman shall be elected, as well as the secretary who shall gather and record all the minutes in a book, is imitating the worldly societies exactly, and therefore we can and would not accept these, for we believe the gospel is record enough; if it were followed would bring the church together.

Second, the new statement governing the choosing of the minister is just exactly contrary to ours and our fathers ways, and a dangerous incision in the right of the church after our understanding. For if one member through the leading of the Lord, as he believes, a brother would vote him, but not being one of the two highest, he would then have to consider the vote and the guidance both as null and void, and the Lord would also be hindered through the vote. The apostles and the church appointed only two, but we never read of more than two being under consideration for election, therefore we cannot accept this statement for we do not want to consider ourselves more clever than the old folks.

Thirdly, the supporting of the minister, if they were poor in earthly treasures or are still such, there is one rule among the non-resistant church, so old that it reaches to the apostolic age. The support is to come out of love and sympathy, if they needed it, for as

soon as the congregation wrote this in a church book, it became a law, and the road is prepared to preach for money and wages, which led the early church of Christ to apostasy, and we believe firmly, that it will lead us the same way, because through it the foundation is laid that many would preach without being offensive, therefore we would also not have anything to do with this statement.

Fourth, concerning prayer for the higher authority, being good and well and commanded, but to make it a formal statement, and to write it in the records of the Church council as their decision that the church shall have freedom to appear before the government to protect their property, is something different, for it would soon be clear in this that they would be drawn before the law courts, which are in totality contrary to the life, teaching and walk of our Lord Jesus (and his apostles) therefore we would have no part in the making of such laws.

Fifth, concerning the statement where persons marry outside of our church, and give evidence and testimony of their faith, and are united by our minister, and not to set these members back from the brotherhood and communion, liquidates and overthrows the old order of the church which goes back to the days of the Martyrs. Therefore it be far from us to have anything to do with such, but we would stay to the orders of our fathers.

Sixth, concerning those persons who were baptised according to a different faith, and ask to unite to our church or faith, if they only declare that they are satisfied with their baptism (even if it happened in childhood). Such persons baptised as children to accept them to our church, without the baptism on the true faith, would at once destroy the root of our old evangelical faith and testimony which is sealed with a thousand blood witnesses. For this would make infant baptism a door into which we would not enter. But persons of a different faith, who received adult baptism, once on the true faith if they are satisfied with their baptism, accept into our church we would do also without rebaptism.

Beloved brother, these are some of our objections against the new constitution, which you have permitted to enter our church, and we request you, again, from the depth of our hearts, keep yourselves firm, and unmoveable on the old evan-

Mennonites in Nobles County

MELVIN GINGERICH

A Mennonite church concerning which little is known was the one near Adrian, Nobles County, Minnesota. The quotation below from the *Herald of Truth*, February 1, 1894, p. 41, gives valuable information. Any additional facts concerning the congregation which readers can supply will be appreciated.

"FROM NOBLES CO., MINN.—on the 19th of November 1893 ordination services were held here, on which occasion Bro. Jacob Gascho was ordained to the ministry and Bro. Joseph B. Yantzi to the office of Deacon. This congregation had its beginning here in 1891, the first members having come from Canada. At present our community numbers 12 families and 30 members. Since Mar., '93, we have meeting every two weeks. During the past summer we were visited twice by Bro. Valentine Gerber of Holt Co., Neb. Bro. G. seemed to be well pleased with this country and the people here, and his intention now is to move here in spring. We bid him a hearty welcome. Our settlement is about fifteen miles northwest of Worthington on the Burl., Ced. Rap & N. and Chic. St. P., Minn. & Om. Rys. Brethren who desire to visit us will be gladly conveyed from Worthington, providing they inform one of our brethren by letter, addressing the same to Adrian, Nobles Co., Minnesota, DANIEL YANTZI."

gelical faith foundation and testimony, out of which our church, already so many hundreds of years has stood. For we want to and with the help of God to keep it firmly. For we are convinced and believe, if the old faith is so shattered, as the new constitution shows, ours, the non-resistant Mennonite Churches' days are numbered. In closing, the grace of God as a hearty love greeting to you and all the beloved brethren and sisters who can accept us in love.

From your brother and humble servant with you,

Christian Herr
Jacob Hochstaetter
Christian Bamberger
Heinrich Schenk
Martin Maier
Benjamin Herr

Book Review

Out of the Wilderness: A History of the Central Mennonite Church, 1835-1960, by Orland R. Grieser, Secretary of the Historical Committee of the Ohio and Eastern Mennonite Conference, and by Ervin Beck, Jr. Published by The Dean-Hicks Company, Grand Rapids, Michigan, 1960. Pp. 243, appendix, illus. \$3.00.

Printed in connection with the observance of the 125th anniversary of the founding of the Central Mennonite Church in Fulton County, Ohio, this volume presents the absorbing story of that congregation and its nine daughter churches with a present combined membership of over two thousand communicants in the Ohio and Eastern Mennonite Conference.

Central was founded in 1835 by a mere handful of German-speaking Amish immigrants from Alsace-Lorraine. They were joined soon after by some French-speaking Amish who formed a part of the Central congregation but who settled a few miles farther west in Williams County in the vicinity of the present Lockport Mennonite Church.

The German-speaking Amish chose the Fulton County location because the land was cheap. Much of the timber lay in a tangled mass in consequence of a tornado that had swept the area some years earlier. Much of the terrain was low and flat, covered with water during spring and early summer. Hordes of mosquitoes spread ague and malaria. The little cemetery became the last resting place of many a young mother and her children.

But in spite of these hardships and handicaps the settlement grew. The first settlers erected their crude log cabins on a slight elevation still known as Lauber Hill, where later they erected a tiny log church, known first simply as the Amish meetinghouse. The present large brick structure on the same site is the Central Church.

The rather formal service and a cold intellectual insistence on doctrinal soundness made the early congregation an easy prey for visiting evangelists who insisted on "heart religion" as necessary to religious experience. This resulted in division between 1858 and 1871 and the founding of Egli Amish and Holdeman Mennonite congregations. During this period, also, a small group demanded a return to certain folkways which were falling into disuse and founded a Herrite congregation.

Then, for more than a third of a

century the ministers labored for a pure church and a united congregation, but in spite of additions to the original meeting-house it became entirely too small. Those living in the western part of the settlement kept demanding a building of their own. Finally in the 1908 business meeting when it became apparent that the congregation would support a motion to build, one of the ministers proposed that if one were built in the west another must be built in the east. To the surprise of nearly everyone the motion passed.

After Lockport was built in the west and the West Clinton Church in the east, the congregation was considered as a unit. Business meetings and communion were held only at Central. All the ministers preached in rotation at the three churches and the leading ministers refused to consider the organization of separate congregations until within recent years.

Meanwhile in their efforts to maintain a pure church the ministry did not always distinguish between maintaining certain folkways and strict adherence to Biblical doctrine. Excommunications were frequent, enforced by the strict use of the ban. Scores of young people left the church or refused to unite with it. One can only reflect that somehow there must have been something essentially sound in the program that has produced the present fine large Mennonite community with a number of independent congregations.

The author maintains a thoroughly conservative viewpoint throughout. But he does not allow his bias to affect the statement of the facts. His loyalty to the leaders of the congregation, especially to Bishop Eli Frey, is unquestionable. His painstaking research has placed his congregation deeply in debt to him. Professedly not a scholar, he states that to Ervin Beck must go credit for editing the manuscript.

—John Umble

TOFIELD, ALBERTA

(Continued from Page 2)

ber, Barbara Yoder, Gladys Huber, Fannie Bender, and Elvera Riel. In 1929 Erma Stutzman's name appeared. In 1932 Mahlon Bender, Clifford Stutzman, James Brenneman, Edna Yoder, Boyd Stauffer's names appeared on the record as teachers. Most of the new names as teachers appear first in the Primary Department. It seems this is also a teacher training centre. In 1937 Olive Heffren, Alta Roth, Verda Stauffer, Edgar Boettger, were teachers, and in 1939 Grace Stauffer,

Viola Stalter, Verda Stauffer, Norma Brenneman.

The attendance on the whole has always been good considering the weather and roads. Those my age and a bit younger can still remember the sleigh rides to church much of the winter. When cars were used Friday and Saturday were often spent opening roads, ditches and fields to use the car on Sunday, even then a good team was sometimes needed at places Sunday morning. Usually the people living closer supplied the horsepower to pull the cars through the hardest spots. During the past few years our attendance has not fluctuated as much, reflecting the better roads and open winters. This Sunday school had three branch Sunday schools during the last 26 years but all three are now closed unfortunately. They were Poe, Bathgate, and Round Hill.

Quarterly programs began on September 24, 1916, and have since been a regular part of the Sunday school activities. They have been helpful in reviewing and emphasizing the highlights of the lessons but we should reevaluate their usefulness in our primary and youth departments. The Sunday school supplies and materials are largely wasted on those Sundays and the children do not enjoy themselves or learn as much as they would in the Sunday school classes.

Starting about 1940-41 a Sunday school library was begun and has been growing ever since and is being used regularly by the young as well as the older folks. At present there are approximately 450 volumes in the library.

The Sunday school classes have offerings in most if not all classes now, although this was not always done. It has gained in popularity in the adult section during the past ten to fifteen years. I'm not sure when it started. This money is not used for Sunday school supplies as is the case in many schools but the class uses it for various causes that may be needing funds at the time or in small local needs. The supplies are being paid from our church operating fund but it is getting more difficult to keep operating in the black.

In conclusion I would like to thank God for the Sunday school for what it has meant to me and the good I believe it has done others. I am grateful to the Lord for the pioneers at this place who started and carried on the Sunday school, giving those of us who grew up here this added advantage in spiritual growth and experience.

MENNONITE HISTORICAL BULLETIN

Vol. XXII

JULY, 1961

No. 3



Young Mennonites At Elkhart, Indiana, Around 1890

Upper row, left to right: De Witt Good, John Byers, S. F. Coffman, Aaron C. Kolb, William Coffman, Andrew Mumaw.
Lower row, left to right: John Horsch, A. B. Kolb, George L. Bender, Ansel Coffman, ——— Ebersole, Menno S. Steiner
(As identified by Phoebe Mumaw Kolb.)

Elkhart Young Men Became Church Leaders

MELVIN GINGERICH

The exact date of the above picture is not known, but it must have been taken between 1889 and 1893, for those were the years when M. S. Steiner lived in Elkhart, Indiana, where the picture was taken. John Horsch was in Elkhart from 1887 to 1895 while G. L. Bender came to Elkhart in 1887. S. F. Coffman left Elkhart in 1894, which again confirms an early date for the picture, around 1890.

S. F. Coffman (1872-1954) after graduating from Elkhart High School in 1890, worked for the Mennonite Publishing Company in Elkhart until 1894, when he went to Chicago to work in the Mennonite mission. In 1903 he was ordained bishop at Vineland, Ontario, where

he served the Mennonite Church the rest of his life. He was active in many areas of church work, serving on church wide committees, particularly in music, history, peace, Sunday school, colonization, education, publishing, and missions. He was the son of the pioneer evangelist J. S. Coffman, who had been brought to Elkhart by the pioneer Mennonite publisher John F. Funk.

John Horsch (1867-1941) came to Elkhart in 1887 to work for John F. Funk in the Mennonite Publishing Company, where he did editorial work on the *Herold Der Wahrheit* until 1895. In 1908 he moved to Scottdale, Pennsylvania, where he spent the rest of his life in editorial work, historical research and in

writing books and articles. He became an authority in the field of Anabaptist history, widely known for his historical writings. He served the Mennonite Church with devotion for many years.

George L. Bender (1867-1921) came to Elkhart in 1887, where he served as a traveling representative of the Mennonite Publishing Company. From 1892 on to the end of his life, he devoted his time to the financial interests of the Mennonite missionary program, as treasurer and financial agent of the mission board in Elkhart. He was also active in relief work and in the local Prairie Street congregation, where he served as deacon.

Menno Simon Steiner (1886-1911) was teaching school when in 1889 John F. Funk persuaded him to work for the Mennonite Publishing House in Elkhart. He traveled

(Continued on Page 7)

History of the Christophel Mennonite Church

MARY LOIS WENGER

The Christophel Mennonite Church was named after Preacher Jacob Christophel who was born on December 31, 1782, at Rothenbach in the Palatinate. Jacob came to America in the summer of 1818. The passport which he used is now kept by his grandson, Wesley W. Christophel of Elkhart, Indiana, who is still living. This passport describes Jacob as a man 36 years of age, about five feet three inches tall, with blond hair and beard, light gray eyes, and a face which was marked with smallpox pits.

Jacob first settled in Westmoreland County, Pennsylvania (1818), and in 1824 moved to Allegheny County, Pennsylvania. He was ordained preacher in 1827 by Bishop David Funk (1765-1833). Jacob became a United States citizen in 1831 at Pittsburgh, Pennsylvania. In 1835 he moved to Columbiana County, Ohio, and to Elkhart County, Indiana, in 1848. He lived in Indiana until his death on December 3, 1868, at the age of 85 years, 11 months, and 3 days.

Besides being a preacher, Jacob was a linen weaver and farmer. His farm was located in Section 6 of Jackson Township, Elkhart County, a little over two miles east of Foraker, Indiana. The Jacob Christophel farm is now occupied by Eugene Martin, a Wisler Mennonite.

Jacob Christophel was married three times. On May 2, 1813, he married Gertrude Berg, who died on December 22, 1816. One daughter was born to this marriage. His second wife was Susan Neff. They were married on July 29, 1817, and had six children. She died on July 18, 1830. Barbara Bare of Virginia was his third wife. Seven children were born to this marriage. Barbara died on November 10, 1874, one month less than six years after his death. Jacob Christophel had a total of fourteen children.

Around 1850 the Mennonites of the Jackson and Union Townships built a log church building located on County Road 142 and on Section 6 of Jackson Township, Elkhart County, Indiana. The 1874 *Historical Atlas of Elkhart Co.* shows the Christophel Church about one-eighth of a mile from the Union Township Line, with the label, *M. Ch.* Wesley W. Christophel, Jacob

Christophel's grandson, says that the building stood along the south side of County Road 142, parallel with the road. He says he worshipped at this church as a child. The door of the church was at the east end of the building. The porch, located on the east end also, had no roof over it. There were about three windows on both the north and south sides and two windows on the west end. Wesley W. Christophel was told that the first window-panes were oiled paper. The pulpit was at the west end, although it was not actually a pulpit—just a table.

After the church was built, Jacob Christophel gave a deed for the one-half acre of land on which the big church stood, for a public burying ground. He said that "the Meeting House [was] to be for the use of the Menonite [sic] Church forever." (Elkhart County Deed Book 18, page 135). The deed specifies that he was paid \$5 for the one-half acre. Jacob and Barbara Christophel signed the deed in German script on April 22, 1854.

Record was kept in different sources of well-known preachers who preached at this church occasionally. The 1864 *Herald of Truth*, page 49, reports that Preacher David Sherck of Ontario preached there on Monday, July 18, 1864. John M. Brennehan of Ohio preached there October 10, 1865. On January 19, 1868, John F. Funk preached. The pulpit was regularly supplied by such ministers as Bishop Jacob Wisler (1808-1889), Bishop R. J. Smid (1813-1893), Preacher Jacob Freed (1796-1868), Preacher Christian Bare (1816-1904), Preacher John Weaver (1821-1907), and Bishop John M. Christophel (1819-1836). The 1871 *Herald of Truth*, page 194, reports that services were held every four weeks at the Christophel Church on the same Sunday as Elkhart and Shaum (Olive), but not the same Sunday as Yellow Creek and Holdemen. Only in the summertime were the services held at Christophel Church. The Mennonites of the area worshipped in a school house in the winter which was located one mile west and one-half mile south of the Christophel Church. One minister is known to have been ordained in the "Christophel District", evidently at the

Blosser Church. Martin Kreider (1838-1877) was ordained on June 22, 1873.

After the Frisian Mennonites from Balk, Holland, came to Elkhart County in 1853, they held some of their services in the Christophel log church. Wesley W. Christophel says, "Most of the members were Holland" [Mennonites].

By the late 1880's the Christophel log church was in poor condition and in 1889 the Mennonites who worshipped in the Christophel and Blosser Churches jointly built a new house of worship called Salem, located on Section 14 of Union Township. The Salem Church is two and one-eighth miles west and one and one-half miles south of the Christophel Church.

No congregational records were kept at all which would give us membership names. However the 1874 *Historical Atlas* gives us the names of citizens according to townships. Thus we can pick out Mennonite names and these people likely attended the services held in the Christophel Church. The information below lists the names, occupations, and places of birth of people taken from the atlas.

1. J. C. Burkholder—farmer born in Ontario.
2. Jacob Brown, Senior—farmer born in Ohio.
3. Amos P. Blosser—farmer born in Indiana.
4. John Culp, Jr.—farmer born in Ohio.
5. Henry Culp, Jr.—farmer and teacher born in Ohio.
6. David Conrad—farmer born in Indiana.
7. Jonas B. Coffman—farmer and carpenter born in Pennsylvania.
8. John Conrad—farmer born in Indiana.
9. Isaiah Christophel—farmer born in Indiana.
10. John Christophel—farmer born in Germany.
11. Samuel Hoover—farmer born in Pennsylvania.
12. Jonathan E. Herr—farmer and stock dealer born in Pennsylvania.
13. Daniel Landes—farmer born in Pennsylvania.
14. Jonas A. Martin—farmer born in Pennsylvania.

(Continued on Page 7)

A Pioneer Venture in Journalism

EDWIN L. WEAVER

The beginning of the arrival of Mennonites in Elkhart County, Indiana, in 1845 places them among the pioneers. Promptly they established homes and churches, attended schools, and a little later found their activities reflected in newspapers. The *Wakarusa Sun*, a pioneer journalistic venture combining features of a literary journal and a newspaper, was preceded by newspapers in Goshen and Elkhart but came closest to the Mennonites in locality. It was issued regularly each week from June 18, 1874, to March 6, 1879. Its two major editors were Owen St. Clair, M.D., and John H. Brubaker, the latter serving as editor and proprietor through most of the last three years. John H. Brubaker was a product of the Wakarusa community and was a son of the Mennonite family of Joseph and Elizabeth (Nusbaum) Brubaker.

The purpose of The *Wakarusa Sun* was of course not primarily religious. The first editor strove for independence in politics and religion and for the amusement and instruction of his readers; the second editor meant to publish a Republican paper and made his definite political interests evident. Usually one page of each issue contains news of local interest and especially this page often has references to activities of the Mennonite people in the surrounding areas. There is really a paucity of such references, and yet in this local newspaper there are items sufficiently significant to possess historical value. It has been our intention to find these items and examine the information they record.

During the 1870's when Wakarusa had a population of 500 and Elkhart 7,000 the pioneer period was not yet past. Among Mennonites as well as among the people in general things were still in the beginning stage, but growth was everywhere in evidence. What references do we find to the several Mennonite churches that had been established in the communities surrounding Wakarusa? Enough to know that they existed!

The May 13, 1875, issue comments that the Mennonites are building a new meeting house one mile west of town and that the oldest inhabitant can not remember the circumstances of the building of the old one. (This is an exaggeration; the first one was built in 1851.) "The old one has become bedimmed with age and the brethren have

goodly fears that it may fall down some day upon their devoted heads." The *Sun* does not refer to this church as the Holdeman congregation, the name by which it has long since been known. In several later issues are announcements of religious services to be held at the Mennonite church one mile west of Wakarusa on Sunday at 10 a. m. In the October 4, 1877, issue is an announcement of the annual conference for the state of Indiana which will be held in the Yellow Creek meeting house at the usual time in the second week in October and all are invited to attend. This is true to fact; the Mennonite conference for Indiana was held annually the second Friday in October. There are references to funerals held at the Schaum Church (now the Olive Church) and at the Yellow Creek Church. Thus there are references to the three Mennonite churches of the time in the vicinity of Wakarusa.

Names of Elkhart County Mennonite leaders, particularly ordained ministers, appear, but in scant measure. Jacob A. Beutler is mentioned as doing the preaching in the services announced for the Mennonite church a mile west of Wakarusa, and he, designated at times as elder, is also named as officiating at marriages and funerals. Other ministers who officiated at either or both marriage and funeral services are J. M. Culbertson, John Christophel, John F. Funk, Christian Baer, Peter Lehman, Jacob Wisler, and Daniel Brenneman. There is an obituary of Preacher Martin E. Kreider. The names of preachers who lived closest to Wakarusa appear most often. This applies particularly to Jacob A. Beutler and J. M. Culbertson.

Surprisingly Preacher John Weaver, who had come to Elkhart County, Indiana, from Lancaster County, Pennsylvania, in 1868 and lived one and one-half miles east and one-half mile north of Wakarusa, is mentioned at least three times. A fire in the barn of John Weaver is commented on in the December 28, 1876, issue; while threshing with a steam engine and threshing machine a spark found its way into the hay mow; every man present went to work with a will and succeeded in subduing the flames before much damage was done. The July 25, 1878, issue tells of thirty-five stalks of wheat with an average of fifty large, plump kernels grown from a single kernel brought to the editor. It grew on the Weaver farm and the editor comments that it is the best specimen he has seen. Then an obituary of Mary, wife of John Weaver, was published January 23, 1879.

Generally references to Mennonites pertain to such vital events as births, marriages, and deaths, or to everyday affairs of a so-called secular nature. Frequently they indicate prosperity in farming and related activities. We read of Peter Y. Lehman returning from a four-weeks trip to Pennsylvania or on a certain occasion dislocating his finger; Joseph Holdeman driving fat hogs through town for the Chicago market and purchasing the Salathee farm two and one-half miles west of Wakarusa; Abraham Weldy (written Abram in the *Sun*), "one of our ablest farmers," growing apples, fattening steers, or being kicked by a horse; Daniel Freed and John Davidhizar building new houses west of town; Josiah Culp raising his bank barn; Henry Smeltzer a mile north of Wakarusa making a new barn out of an old one and later getting a new wind pump; Isaac Letherman having his buggy upset when his horses became frightened at the cemetery south of town; George Holdeman's illness and death of cancer; Jacob Loucks' little girl breaking her arm while playing in the barn and his later renting his farm to his son Henry; a public sale at the residence of Peter Loucks in Harrison Township; Christian N. Holdeman having a sick horse; the birth of a daughter of Joseph Landis in Locke Township on January 8, 1876 (this daughter was the mother of music teacher Dwight Weldy); Christian Witmer dying at the residence of Michael Witmer two miles north of Wakarusa. There are remarks that Henry Culp was one of the first settlers of Union Township and that his two brothers George Culp and Anthony Culp, old settlers from Ohio, came here when the country was a wilderness; also that John Wisler, who traveled about the country buying stock, was one of the first settlers in the vicinity of Locke.

The editor refers to calls to his office of Christian Nusbaum of Harrison Township, a pioneer Mennonite settler who emigrated to America from Switzerland. He is mentioned as "the daddy of all our Nusbaums here" and as one who "said cheering words for the newspaper enterprise." He was the grandfather of John H. Brubaker. Remarks occur often about Samuel Holdeman, who in earlier years was a member of the Mennonite Church a mile west of Wakarusa but after becoming engaged in business affairs and law practice joined a Wakarusa church.

There are other references to Mennonites. Editor St. Clair reports March 18, 1875, that Henry

Mumaw, editor of *Evening at Home*, Orrville, Ohio, called at the office. He remarks that Mr. Mumaw is a young man of much promise and considerable talent, and that he publishes a journal devoted to the interests of the family circle. In the June 10, 1875, issue is a letter from Amos Stealy, Peabody, Kansas, giving historically valuable information about the Mennonite settlement near there, a number of the settlers being from Elkhart County. The August 26, 1875, issue reports a grove meeting held by Mennonites about a mile and one-half east of Wakarusa on Saturday and Sunday with a large attendance on Sunday. One news item speaks of descendants of Lancaster County, Pennsylvania, in Indiana, and undoubtedly this includes or perhaps refers mainly to Mennonites.

Published appeals by Mennonites for temperance have been rather rare. A letter dated February 11, 1879, and addressed to the editor tells of a man one mile east of Wakarusa who was lying in the mud beside the road while his team was standing in the middle of the road. J. Weaver, writer of the letter, and Anthony Culp assisted the almost helpless man into his buggy. The writer, explaining that the man had just come from the saloon, placed blame on the man and on the saloon keeper and expressed opposition to the saloon, liquor, and drunkenness. It is probable that J. Weaver was a Mennonite as was his companion Anthony Culp, and he may have been Preacher John Weaver near whose farm the event occurred.

One can find information also about groups that were severed from the Mennonite Church. An item appears that the River Brethren (Brethren in Christ) will hold their regular meeting at Daniel Stump's on February 9 and 10, 1878. The present writer found only one reference to the group associated with Jacob Wisler (apart from references to individual members). A certain Moses Weaver west of Wakarusa had to spend some time in a mental institution. While he was away the neighbors met one Saturday to supply the wife with wood and only one of the members of the Wisler group came to help. The writer of the news item, published November 30, 1876, asks why it is that members of Wisler's church do not look after those who must have help.

The frequent notices concerning Daniel Brenneman indicate his considerable activity in the vicinity of Wakarusa. On a Sunday in July, 1875, he occupied the pulpit at the United Brethren Church in the village of Locke (south of Wakarusa);

a Locke news item comments that he is "a good reasoner, a very good speaker, and withal an excellent man." The November 18, 1875, issue of the *Sun* comments on a dastardly assault made on Daniel Brenneman at the Reformed Church in Wakarusa by a would-be Christian gentleman of Baugo Township.

Brenneman sometimes held meetings at the North Union church, which was a new church by the graveyard formed from a corner of Abraham Weldy's farm southwest of Wakarusa. Of historical value is the series of three letters pertaining to Brenneman's evangelistic efforts there. J. D. Myers of Wakarusa wrote a letter dated March 11, 1878, with the title "A Warning to Parents" and published in the March 14 Wakarusa *Sun*. In it he denounces Daniel Brenneman and accuses him of running through the neighborhood and trying to coax children to join his church. Myers says children who want to join are advised not to obey their parents and he remarks further that the devil is sowing the seed of discord in families. The following week M. P. Culp seeks in a letter to defend Brenneman and the church he founded, and tries to account for the bitterness of Myers. These two letters are followed by a much longer one by Daniel Brenneman of Goshen, Indiana, dated March 27, 1878. Brenneman writes in defense of his ministry, and expresses himself pained to learn of dissatisfaction and diversity of opinion in regard to his labors in the protracted effort at the North Union church. For the sake of justice to the cause of truth and religion he wishes to say that the charges made are incorrect, that he feels the matter was misconceived in J. D. Myers' mind or misrepresented to him, and that he is innocent of the charge of coaxing and persuading persons to join the United Mennonite Society of which he is recognized as a member and minister of the Gospel. "Suffice it to say that our society, as well as our conscience, do not approve of such measures."

An investigator can discover also that some of the leading younger people in the educational, cultural, and business affairs of the town were sons and daughters of Mennonite families of surrounding regions. John H. Brubaker, "an energetic and intelligent young man," had been a public school teacher and during his period of journalism was a very active merchant. While still in Wakarusa he prepared for and began the practice of law. His sister Mary Brubaker was a teacher in the Wakarusa school. Another native son whose name often appears in connection with educational

and cultural affairs of Wakarusa was Leander B. Nusbaum, who was a successful teacher at the Holdeman schoolhouse and who served as secretary of the Olive Township Teachers' Institute which met in the Wakarusa High School building. The name of Jennie Landis, daughter of the Mennonite family of Frederick and Catharine (Holdeman) Landis, is frequently mentioned as a teacher and participant in teachers' activities. There is mention at times of Joseph Heatwole, "a fine young man" who was the successful head of the Wakarusa school and whose ancestors were Rockingham County, Virginia, Mennonites. In those days literary societies were popular during the winter months, and two leading promoters of the Wakarusa society were John H. Brubaker and Leander B. Nusbaum. Debating was a popular feature, and on one Friday evening there was a debate between "the old war horses Samuel Holdeman and Melchor Culp." Each speaker had fifty minutes on the question, "Resolved that oral prayer is not taught in the Bible either by precept or example." The affirmative speaker Samuel Holdeman won.

Others of Mennonite rearing mentioned are Christian W. Nusbaum as Wakarusa agent of Farmers Mutual Insurance Company and as candidate for trustee of Olive Township, George W. Nusbaum as treasurer of the Masonic lodge in Wakarusa, and their sister Frances (Nusbaum) Kronk who was active socially and was the mother of the late Ina K. Slate of Goshen. Also named at times is Aaron Sensenich, brother-in-law of Editor Brubaker, Sensenich came from Lancaster County, Pennsylvania, and lived one mile east of Wakarusa where he was "a horse farrier" and a salesman of cattle powder. Later he became a practicing physician and lived in town.

The Wakarusa *Sun*, a nineteenth century venture in journalism in a pioneer Mennonite community in Elkhart County, Indiana, reflects the life of the time in a flourishing town and surrounding countryside. Its editors do not show religious favoritism to any particular denomination. The paucity of references to Mennonites, mentioning church affairs incidentally and saying almost nothing about practices and beliefs, gives testimony to the separation exemplified by members. We can picture Mennonites as active and productive economically and contributing to the prosperity of the community, but not mingling much socially with groups in the town.

(Continued on Page 8)

History of the Mennonite Church

Chappell, Nebraska

S. C. YODER AND BESS STUTZMAN

During the years of 1884-1885 there was much talk among the Mennonite people of Seward County, Nebraska, about the good land that was said to be available for settlement in the western part of the state. Many of the homeseekers were people who had moved from Ohio and other eastern communities and were disappointed to find that the best lands in Seward and adjoining counties, where their friends and relatives lived, had already been occupied. Hence, they began to cast about for other places where they could secure government land and provide for themselves the homes they desired. Deuel County at the western end of the state was said to be such a place.

Sometime during the year 1885, Abraham Stutzman, a gaunt little man with a white beard, appeared in Chappell on an exploration tour and was fortunate to find what he was looking for. He consequently filed on a quarter section of land about two miles east of Chappell which was then hardly more than a mere village.

During the same year two young men, Mike Stutzman, son of Jake Stutzman, and Pete Stutzman, son of Christian Stutzman, both from Milford, in Seward County, drove an ox-team to Chappell. It took them twenty-one days to make the trip.

The news that good homestead lands were still available in that era spread rapidly throughout the colony at Milford and give rise to much discussion in the Abraham Stutzman family as to when and who should make the first move. It was finally decided that owing to the illness of grandmother, Sarah Garver Stutzman, wife of Jacob Stutzman, who was living in the Abraham Stutzman home, that they would postpone their move and that their son Adam and his family should go. They accordingly, made the trip and arrived at Chappell the forepart of April, 1886. During the fall of that same year the following families also migrated to the new country—Abraham Stutzman, Jake Stutzman, William Stutzman, William Miller, George McCormick, Tom Johnson, Pete Stutzman, and Ben Slater. During the years of 1887, 1888, and 1889, other families from the eastern part of the state as well as a few from Iowa and Indiana came also to make this new country their home. Among them was Noah Petersheim and Dan Hostetler from Iowa, and Nicholas

Roth from Indiana, the Kauffmans, Howitts, Jake Roth, and other families, practically all of whom still have descendants living there.

From the beginning of the settlement the people were interested in keeping up their church life and held such meetings as they could provide for themselves every two weeks. Jonathan Smucker, a minister from Indiana, and Joseph Burkey from Tiskilwa, Illinois, were, in 1888, appointed by the Eastern Conferences to assist the churches and scattered members in Nebraska and other states. Their itinerary included Chappell. Here they held meetings and appointed one of the members of the group to serve as leader in their worship services. Joseph Burkey returned in the spring of 1889 and on May 17, he ordained Nicholas Roth to the ministry and placed him in charge of the newly formed congregation.

Land for the church and cemetery was donated by Christian Sutter in April, 1889. Work on the construction of a church was begun in the spring of 1890. The building was located on the plot, donated by Sutter, four miles east and two and one-half miles north of Chappell. This building was used until 1917 when it was replaced by a new and larger structure which served the congregation for forty years.

During the years that followed the arrival of the first settlers, more families came to join the new colony on the western prairies. Then followed a series of devastatingly dry years, when little rain fell. During this period many people left the country and returned to their former homes or to new settlements in other states. Some of the homesteads were relinquished or when title could be secured they were sold for a mere pittance. Money was scarce and much land throughout the area was sold for taxes. With the return of the clouds and rain, and the discovery of dry farming methods a new wave of people moved in during the early years of 1900's and by 1910 the boom was on.

Those who remained and weathered the droughts, hail, blizzards, loneliness, sickness, death, and all the privations and hardships incident to pioneer life were the ones that profited. They learned to be content with such things as they could have and adapt themselves to the country and the ways of the wind and weather. They, together

with others who came later, now turned these wide prairies of the short-grass country into a land of prosperous and happy homes with extensive fields of lush grain, herds of cattle, prosperous cities and towns, schools and churches, and comfortable and happy homes.

But the difficult years were not a total loss. People had time to be friendly, and their mutual need encouraged a neighborly spirit and helpfulness which definitely marked the life of the pioneer. There were newly born babies that brought joy to the homes as babies always do. They grew up and knew no home but the wide spreading plains, the glow of the western sky at eventide and with the dawn of each new day the silver lining in the morning clouds. There were weddings and other social events and much visiting among friends and neighbors to brighten the drabness of their lives, and always the thrill of rain to clean the atmosphere and bring new life to the prairies. There were gardens, too, which the noble women kept alive with patient labor to provide some variety to their routine diet, and perhaps best of all here in these wide uncrowded spaces one's soul could feel free!

In 1893, Bishop Joseph Schlegel of Milford, Nebraska, was appointed by the Western Amish Mennonite Conference as overseer of the Prairie Churches which included the one at Chappell. On November tenth of the same year he ordained John Ernst to the office of deacon in which capacity he served as long as he lived at Chappell. After the death of his wife he went to live with his children. He died at Thurman, Colorado, and is buried in the Mennonite Cemetery at that place.

Nicholas Roth, the minister at Chappell, moved to Lexington, Nebraska in 1909. Bishop Nick Roth from Milford was then appointed by the Conference to assist Joseph Schlegel in his work throughout the District. He continued to serve the Chappell congregation as Bishop until he moved to Alberta, Canada in 1910. It was during this time, 1909, that the first Bible Conference, conducted by Bishop Roth, was held in the Chappell Church. In the fall of 1910, Eli Frey from Fulton County, Ohio, and Samuel Gerber from Morton, Illinois, held the second meeting of that kind at the church and drew large crowds from the community to the evening services. A year later in November, 1911, D. D. Miller from Middlebury, Indiana, conducted a similar meeting.

S. C. Yoder and family moved to the community in the spring of 1909, and took over the management of the E. C. Stutzman farm, one mile east of the Church. In the

spring, of 1910, the C. S. Yoder family (S. C. Yoder's parents) also moved into the community. After that others came and the membership of the church grew. But the congregation was without a resident minister. During this period the deacon, John Ernst, was placed in charge of the church until S. C. Yoder was ordained to the ministry, June 4, 1911, by Joseph Schlegel of Milford. He then served as pastor in charge until he moved to Iowa in 1913. In 1911, Peter Kennel of Shickley, Nebraska, was appointed to assume charge as Bishop of the Chappell congregation.

The removal of S. C. Yoder again left the church without a pastor and on May 19, 1918, John Roth was ordained as Deacon and sometime later as a minister and was placed in charge of the congregation. Peter Kennel continued to serve as Bishop until his death in 1923 after which Daniel Lapp of Roseland, Nebraska, was appointed to serve in his stead. He served in this office until 1930 when he was succeeded by Nicholas (Nick) Birky of Thurman, Colorado. Birky moved to Oregon in 1938 after which William Eicher was placed in charge and retained his position until the congregation was transferred to the South Central District in 1957. It was during Eicher's tenure as Bishop that Fred Gingerich moved from Iowa to the Chappell community and was ordained to the ministry and placed in charge of the congregation on January 19, 1947. He continued to serve as pastor until he moved to Oregon in the fall of 1957.

For a number of years sentiment within the congregation had been developing for a change in Conference connections. Chappell was rather widely separated from the main body of the Iowa-Nebraska Conference and the members felt they could have closer fellowship with the South Central Conference which had a growing congregation and a resident bishop at Denver. Their request for the transfer was granted and on October 21, 1957, Bishop E. M. Yost of Denver and Clayton Beyler of Hesston, Kansas, received the Church as a member of that body. The names of twenty persons who signed as Charter Members constituted the new congregation. The remaining members, who resided at Julesburg, Colorado, were formally organized as a new congregation on September 8, 1957, by John Y. Swartzendruber of Kalona, Iowa, and Peter Kennel of Shickley, Nebraska, and was retained as a member of the Iowa-Nebraska Conference.

It was during the year of 1957 that the Chappell Congregation decided to abandon the former location where the church stood for sixty-seven years and move to a new location in the town of Chappell. Great changes had taken place since the first Mennonite settler had arrived in this prairie country. Earlier they all lived on farms in the vicinity of the church. Now after the withdrawal of the Julesburg group they practically all lived in Chappell. The grazing lands were gone or were occupied by large stockmen. The wheat land had passed into the hands of large operators and the small farmer with his fields of wheat and some livestock was crowded out of business.

Hence the task of taking down the old building, which in 1917 had replaced the original one, was begun. On November 9th, 1957, six young men from Denver and eight men from the local congregation began the dismantling job. By November 25th, the building was down and the lumber stocked in Chappell ready to be used in the construction of the new building.

The ground-breaking service was held on June 13, 1958, with E. M. Yost in charge of the ceremony. The excavation of the basement was begun the following day. Sol Roup came from Kalona, Iowa, on November 17th to superintend the construction of the building. With the aid of local help he had the structure up and partly enclosed by the 27th of that month when he was called away on account of other duties. The basement, however, was finished by February, 1959, and on the 17th of that month the first services were held there. In the interim between the time that services were discontinued in the old building and begun in the new one, their meetings were held in the basement of the City Library.

The problem of keeping the congregation supplied with a pastor was not always an easy one and after Fred Gingerich's removal to Oregon it loomed large again. E. M. Yost, the Bishop, filled some of the appointments himself and from time to time secured such other help as was available. Glen Martin from Denver, now and then preached for them. Fred Alderfer, also from Denver, supplied the pulpit during one year and Cletus Miller, a student at Greeley State College, assisted until August, 1960, when he moved to Chappell and assumed pastoral charge of the congregation.

The architecture of the new building is of Gothic type, constructed of split rock with laminated beams and roofed with red cedar decking. The interior is finished with ma-

hogany sheeting with exposed beams. The auditorium seats one hundred fifty people. The basement is equipped with a lovely kitchen and class rooms for the Sunday School.

The cemetery on the prairie, however, was not easily moved and will continue to be used by the congregation. In recent years it has been greatly improved by the planting of trees and shrubs. In the early fall of 1960, a bronze plaque bearing the names of "Pioneer Babes" for the infants named and unnamed, who lie buried in a plot at the end of the cemetery, whose graves had no markers was designed and donated to the church by S. C. Yoder. The plaque also contains the names of their parents and date of death. It is mounted on a substantial cement block and set in the midst of a cluster of shrubs. A fitting dedicatory service is being planned.

The date for the dedication of the Church was set for November 6, 1960. The day was a beautiful autumn day and a large crowd of people were present for the occasion. Bishop E. M. Yost presided at the meetings. During the morning service Cletus Miller was officially installed as pastor of the congregation.

The dedicatory services were held in the afternoon. S. C. Yoder, from Goshen, Indiana, a former pastor, gave the dedicatory address, which was based on Haggai 2:9, "The glory of this latter house shall be greater than the glory of the former, saith the Lord of Hosts, and in this place will I give peace."

The speaker recounted the hardships which the early pioneers endured as they struggled to establish themselves in their new homes and maintain the faith which has been handed on to them from generation to generation since the days of the Reformation. The new building, he said, stands as a fitting memorial to their faith and courage. These children of the early pioneers were reluctant to give up their former place of worship which for many years stood as one of the landmarks of the country but this new one which is dedicated here today, so fitted and suited to the needs of the times in which we live, may well become a greater blessing and service to the community. However, buildings in themselves do not automatically or spontaneously produce results which come only as The Word is preached and the facilities are put to proper use.

After the service refreshments were served in the basement to the three hundred or more people who were present for the occasion.

Mennonite Research News and Notes

MELVIN GINGERICH

D. H. Hack's *Die Kolonisation der Mennoniten im Paraguayischen Chaco* has recently been published in German by Konigliches Tropeninstitut, Amsterdam.

William M. Gering completed a master's thesis at Indiana University in January 1961 on "Mennonite Attitudes Toward Theatrical Enterprises."

Marion R. Wenger completed a master's thesis at Ohio State University in 1961 on "Pilgrim Marbecks Strassburger Bekenntnis: Vorarbeiten zu einer wortgeschichtlichen Studie der Schriften des Marbeck-Kreises."

The Waddell Printing Company, La Grange, Indiana, in 1960 printed *Family Record of Henry D. Mast and Elizabeth Miller*.

A. L. E. Verheyden's *Geschiedenis der Doopsgezinden in de Zuidelyke Nederlanden in de XVLe Eeuw* was published in Brussels in 1959.

Weyburn W. Groff, Yeotmal, India, is doing a doctoral dissertation at New York University on "Nonviolence: A Comparative Study of Mohandes K. Gandhi and the Mennonite Church on the Subject of Nonviolence."

The Faith and Life Press, Newton, Kansas, has published a booklet by John Howard Yoder on the subject *The Christian and Capital Punishment*. It is Number 1 in the Institute of Mennonite Studies Series.

Cornelius Dyck is writing his doctoral dissertation at the University of Chicago on "Hans de Ries: Theologian and Churchman. A Study in Second Generation Dutch Anabaptism."

Myron L. Ebersole completed a master's thesis at the University of Chicago on "The Anabaptist View of the Church and the Therapeutic Community." His study was sponsored by the Institute of Mennonite Studies, Elkhart, Indiana.

William Klassen, Mennonite Biblical Seminary, Elkhart, Indiana will be spending the year 1961-62 at the Menninger Clinic, Topeka, Kansas, studying the question of the nature of forgiveness, the place of the group in forgiveness, the function of group discipline, and the role of confession in achieving release from guilt.

The Archives of the Brethren in Christ Church are located at Messiah College, Grantham, Pennsylvania. The archivist is Carlton O. Wittlinger.

The Fall 1960 Number of *Review of Religious Research* published an article by Calvin Redekop on "Decision Making in a Sect."

The Forty-eighth Annual Volume of the Waterloo Historical Society,

Kitchener, Ontario (March 1960) contained articles on "Benjamin Eby," "Preston in Early Canada," and "Founder of Preston Commemorated." The founder of Preston was John Erb.

William Klassen received his Doctor of Theology degree from Princeton Theological Seminary in 1960. His dissertation was on "The Hermeneutics of Pilgrim Marbeck."

Alfred Henry Siemens did a master's thesis at the University of British Columbia in 1960 on "Mennonite Settlements in the Lower Fraser Valley."

Paul M. Yoder received his Ph. D. degree in music education on June 3, 1961, from Florida State University. His dissertation was on Mennonite church music.

John C. Wenger's book on "The Mennonites in Indiana and Michigan" is in press. It is being published by the Herald Press, Scottsdale, Pennsylvania.

Franklin H. Littell wrote "Protestantism and the Great Commission" for the *Southwestern Journal of Theology*, issue of October 1959. The article contains references to the Anabaptist conception of the Great Commission.

James Stayer is doing a doctoral dissertation on "The Development of the Doctrine of Nonresistance in Early Continental Anabaptism," at Cornell University. Mr. Stayer will spend a year at the University of Freiburg in Germany beginning in September 1961, working on his source materials.

HISTORY OF THE CHRISTOPHEL MENNONITE CHURCH

(Continued from Page 2)

15. John Stauffer—farmer born in Ohio.
16. Jacob H. Wisler—farmer born in Ohio.
17. Christian Weaver—farmer born in Ohio.
18. Klaas H. Fisher—farmer born in Holland.
19. M. B. Metzler—wagon and carriage manufacturer born in Ohio.

Wesley W. Christophel summarizes the end of the Christophel log church with the following words: "There are no written records to my knowledge. Jacob Fisher was one of the first trustees for Salem Church when it was built, and I suppose he was the one that closed the affairs of the log church as no one was appointed to trustee until it was sold for \$20.00 to a farmer nearby named Belt."

An Amish Minister's Certificate

JOHN UMBLE

The following Amish "Zeugniss-brief" was recently discovered in the C. Z. Yoder family Bible. The original is in German script.

"The grace of God be wished as a greeting of peace to all ministers, brethren and sisters to whom this may come to hand. Be mindful of us in prayer, as we also are minded."

"Herewith we certify that our eldest minister, J. K. Yoder, stands in peace in our congregation so far as we know."

Christian Brand
Christian K. Yoder
Jonathan Schmucker

Christian Brand was a Swiss immigrant and the senior minister in the Oak Grove congregation of Wayne County, Ohio; Christian K. Yoder was the brother of John K. Yoder, to whom the certificate was given; and Jonathan Smucker was a deacon in the Oak Grove church. Christian K. Yoder later moved to Logan County, Ohio.

Apparently this kind of certificate was used by a minister when visiting in other communities or when attending conference. Silvanus Yoder, Goshen, Indiana brought such a certificate with him when he came to Indiana to be married, but he was not asked to show it. When S. E. Allgyer went to Lancaster County, Pennsylvania, to marry my aunt, Priscilla Umble, he carried such a certificate with him from Champaign County, Ohio, and caused the local ministers considerable embarrassment because his coat did not conform to their accepted pattern. Not to disregard a certificate signed by their brethren in Ohio, the Lancaster ministers, after lengthy consultation, decided to go on with the ceremony provided he would borrow a coat locally to be worn during the ceremony.

ELKHART YOUNG MEN BECAME CHURCH LEADERS

(Continued from Page 1)

widely through the church in behalf of the publishing interests of Funk until 1893 when he established the Mennonite Home Mission in Chicago. Later he established the Mennonite Mission in Canton, Ohio. He was the first president of the Mennonite Board of Missions and Charities, serving until his death in 1911. He gave much time to evangelistic meetings and to the promotion of missions. He was also the author of two books and the first editor of the *Young People's Paper*, published at Elkhart.

Book Reviews

American Mennonite Worship. Its Roots, Development and Application. By Abraham P. Toews. Exposition Press, Inc., New York, 1960. Pp. 193, \$4.00.

American Mennonite Worship is a book that was originally a master's thesis at Concordia Theological Seminary, Clayton, Missouri. The problem that the author considers is what in a period of changing Mennonite church patterns of worship is of sufficient value to be retained. It is the author's concern that the answers to the problems of changing Mennonite worship patterns will "keep the brotherhood strong and firmly placed upon the proven faith of the fathers."

The author was born in Steinbach, Manitoba, and has served churches in the Evangelical Mennonite Brethren denomination. Although he deals with all of the major Mennonite groups, his background is with the Russian Mennonite wing and with them he is most familiar and accurate.

The book is divided into two sections. The first is on the roots and development of American Mennonite worship. The second is on "Applications of American Mennonite Worship." In section one after stating the problem, he defines the term Mennonite and deals with their European beginnings. Following this, he identifies the various groups of American Mennonites and describes briefly their worship practices. He also discusses the Mennonite house of worship as well as their attitude towards symbols.

The author does not present direct advice on how Mennonite worship services should be conducted but at least he does pose the problem in realistic terms. No other history of Mennonite worship has ever been written and so this book plows virgin soil.

Covering so large an area, it is not surprising that mistakes crept in when he was not dealing with his own Evangelical Mennonite Brethren. For example, he states that the Conservative Amish Mennonite Church uses the *Ausbund* hymnal, that after 1850 the Amish Mennonites built their churches near streams to insure convenience in baptizing, that prior to the twentieth century the Church year was followed in all Mennonite churches, and that in 1957 the General Conference Mennonites had only about fifty congregations when the number should have been around two hundred fifty.

—Melvin Gingerich

The Miller Story and Joel B. Miller, 1811-85, Catherine Brenneman, 1813-70, Genealogy. By Alta Elizabeth Schrock and Olen L. Miller. Joel B. Miller Book Committee, Penn Alps Inc., Grantsville, Maryland, 1960. Pp. 160. Illustrated. \$3.50.

John Miller, an Amish immigrant, came to eastern Pennsylvania from Germany previous to 1757 and then settled in the Berlin area of southwest Pennsylvania perhaps as early as 1772. Among his children was Jacob, who had a son Benedict. Joel B. Miller, the subject of the book, was the son of Benedict. The descendants of John Miller are widely scattered in Somerset County, Pennsylvania, Garrett County, Maryland, Holmes County, Ohio, and Johnson County, Iowa, as well as in other areas.

Joel B. Miller, the ancestor of the approximately 500 families listed in this book, owned the family homestead where Springs in Somerset County is now situated. He also owned land in Garrett County, Maryland. Miller was known for his benevolences, community leadership, and craftsmanship. For years he was a song leader in his Amish congregation.

The genealogical section, by Olen L. Miller, with its hundreds of descendants, will be welcomed by those who are in the Miller relationship. The Miller story comprising the first part of the volume, written by Alta Schrock, will be of interest to a wide range of readers, for it is an enthusiastic account of a pioneer who demonstrated sterling qualities of character. His versatility made him an unusual person and therefore an interesting personality. Although the section on early land holdings will be of interest primarily to the direct descendants, the reader can easily skip this section without losing the thread of the story. The book is a labor of love effectively done. It can serve as a model to others who are writing family histories.

—Melvin Gingerich

NEWS AND NOTES

John C. Landis, Bristol, Indiana, grandson of John S. Coffman, recently contributed several Coffman note books to the Archives of the Mennonite Church. In one of the books was a teaching certificate issued to John S. Coffman in Rockingham County, Virginia, in October 1872. By it he was given authority to teach as an assistant in Fairview School.

The Mennonite Historical Library at Goshen College now has more than 15,000 volumes of books and bound periodicals.

HANS YODER

Hans Yoder, the Oley pioneer, was a member of the Whitmarsh Dutch Reformed Church in Pennsylvania in 1710, according to the records of that church which were edited by Wm. J. Hinke and published in an early volume of the *Journal of the Presbyterian Historical Society*. According to the same record, Hans married ANNA ROSINA LEDEE, in 1711. The marriage record calls him "widower of Fronica Iselman." This may mean that he was an outsider in that predominantly Dutch group. [He very probably was Swiss.] Despite this reference, he may even have been of Mennonite stock. His father-in-law, Jean LeDee, a Huguenot from Eppstein, Germany, had settled in Oley as early as 1712, and Hans Yoder took up land there as early as 1714, according to the provincial land records. Another daughter of Jean LeDee married Philip Kuehlenwein. "Kalwein" and "Joetter" are mentioned as followers of Matthias Baumann's "Newborn Sect" in the *Chronicon Ephratense*.

—Donald H. Yoder

A PIONEER VENTURE IN JOURNALISM

(Continued from Page 4)

There is little evidence of participation in cultural activities. They are generally regarded with respect, and only of persons connected with the Wisler and Brenneman schisms are unpleasantly critical remarks published. But during the course of the isolation and separation talented young people of Mennonite background lost their oneness with their group; they became participants in the educational and cultural affairs of the Wakarusa community and derived a satisfaction that the Mennonite Church did not seem to provide.

Lists of names of subscribers indicate that the *Wakarusa Sun* entered numerous Mennonite homes. In the previous decade the *Herald of Truth* had come into existence, and was now also an Elkhart County publication and received in Mennonite homes. There is record of at least one occasion—May 4, 1876—that Funk, presumably Editor John F. Funk, called at the *Wakarusa Sun* office. The two periodicals together contain a substantial amount of good reading material, and the *Sun* may be credited with contributing at least something to the culture of the Mennonites.

Mrs. Fannie Lapp recently contributed a collection of India souvenirs to the Mennonite Historical Library at Goshen, Indiana.

MENNONITE HISTORICAL BULLETIN

Vol. XXII

OCTOBER, 1961

No. 4



JOHN S. COFFMAN FAMILY

The John S. Coffman family, Elkhart, Indiana, about 1890. Left to right. Front row: John S. Coffman, Barbara, Mrs. John S. Coffman (Elizabeth Heatwole Coffman), Daniel. Back row: Anna Sowers (hired girl), Samuel Frederick, Jacob, Fanny, William, Ansel.

The Sonnenberg Cemetery

SIMON W. SOMMER

A few brave Mennonite families in April 1819 left their ancestral homes in Canton Bern, Switzerland, in quest of a more favorable environment. One of the first emigrants, Peter Lehman, a man well-informed in geography, served as a good counsellor for the group.

These people settled in Sugarcreek Township, Wayne County, Ohio. In honor of Sonnenberg which they had left back home in the Jura Mountains, they named this community by the same name. With the arrival of a minister, Hans Lehman, in 1821, religious services began in private homes. In 1834 they erect-

ed, of hewn logs, the first building for public worship. From the beginning until 1861 their dead were buried on a knoll between two ravines in a woods one-half mile northeast of the present Sonnenberg Church.

In approximately 1900 David A. Schneck erected a marker on the original cemetery. The inscription, in German, is given below in translation.

First cemetery of the Swiss
Mennonite Church
During the years 1823 until 1861

A Memorial
Here rest many weary Pilgrims
who for Jesus bravely struggled

joyfully. They shall someday arise and go to be with Jesus in Heaven.

A new marker, located on the spot where the first house for public worship had stood, with the title "Pioneer Settlers of Sonnenberg" was dedicated on June 26, 1960. Following a program at the Sonnenberg Mennonite Church, the dedication service was held at the new marker, with a talk and a dedicatory prayer by Clayton Swartzendruber. Speakers on the program in the church were Simon Sommer, Louis Amstutz, Reuben Hofstetter, Merle Lehman, and Dr. John Klausen. The original cemetery is located on the crest of a knoll approximately one-half mile northeast of the new marker.

(Continued on Next Page)

THE SONNENBERG CEMETERY

(Continued from Page 1)

The following fifty-nine adults are buried in the old cemetery:

| | Date of Death |
|--|---------------|
| 1. Elizabeth Gerber, Wife of Ulrich Gerber, Minister | Sept. 1823 |
| 2. John Lugenbuhl | July 1833 |
| 3. Barbara (Gerber) Lehman | Feb. 1834 |
| 4. John Tschantz, Father of Deacon Abraham Tschantz | Mar. 1834 |
| 5. Elizabeth (Schneck) Sommer | Apr. 1834 |
| 6. Anna (Lehman) Tschantz | May 1834 |
| 7. Barbara Welty | Apr. 1836 |
| 8. Peter Welty | July 1836 |
| 9. Peter Hofstetter | Sept. 1837 |
| 10. John Lehman | Mar. 1839 |
| 11. Anna Gerber | Apr. 1839 |
| 12. Peter Sommer | Dec. 1839 |
| 13. David Kirchofer | Dec. 1839 |
| 14. Ulrich Welty | Aug. 1840 |
| 15. Michael Gerber, Deacon | May 1841 |
| 16. John Gerber | Jan. 1842 |
| 17. John Welty | Apr. 1843 |
| 18. Magdalena Lehman | Mar. 1843 |
| 19. Barbara (Lehman) Lehman | Apr. 1843 |
| 20. Peter Lehman | Oct. 1843 |
| 21. John Heierly, Minister | Aug. 1844 |
| 22. Katherine (Lehman) Tschantz | Mar. 1845 |
| 23. Anna Kirchofer | Oct. 1845 |
| 24. Elizabeth (Baumgardner) Moses | Dec. 1845 |
| 25. Barbara Kirchofer | May 1846 |
| 26. John Lehman, Minister | July 1846 |
| 27. Jacob Lugenbuhl | 1846 |
| 28. Barbara (Beer) Neuenschwander | Mar. 1847 |
| 29. Verena (Nuecommer) Bixler | May 1847 |
| 30. Barbara Amstutz | Apr. 1847 |
| 31. Elizabeth (Blatter) Steiner | May 1847 |
| 32. John Ulrich Steiner | Oct. 1847 |
| 33. Abraham Zuercher | Dec. 1847 |
| 34. Katherine (Shoemaker) Geiger | Jan. 1848 |
| 35. Mary Lehman | Jan. 1848 |
| 36. Christian Ramsier | Jan. 1849 |
| 37. Christian Tschantz, Deacon | Feb. 1849 |
| 38. Anna (Thut) Hofstetter | July 1849 |
| 39. John Thut | Dec. 1849 |
| 40. Anna (Lugenbuhl) Lehman | Mar. 1850 |
| 41. Christian Beer | Apr. 1850 |

| | |
|---|-----------|
| 42. Verena Bixler | July 1851 |
| 43. Marian (Lehman) Lehman | Dec. 1852 |
| 44. John Sprunger, Deacon | May 1853 |
| 45. Michael Begley | July 1853 |
| 46. David Baumgardner, Minister | Nov. 1853 |
| 47. Christian Hofstetter | June 1855 |
| 48. Elizabeth (Gerber) Gerber | Dec. 1855 |
| 49. Anna Welty | Apr. 1856 |
| 50. Johannes Lehman | July 1856 |
| 51. Magdalena (Lehman) Lehman | Dec. 1856 |
| 52. Christian Lehman | Dec. 1856 |
| 53. Peter Gerber | Feb. 1857 |
| 54. Magdalena Welty | Apr. 1857 |
| 55. John Gerber | Nov. 1857 |
| 56. Isaac Falb | Oct. 1858 |
| 57. Verena Welty | May 1860 |
| 58. Elizabeth (Sattler) Wali | Oct. 1858 |
| 59. Peter G. Tschantz | Jan. 1861 |

The above were all buried in the Old Burial Ground.

Millersburg, Ohio

Polk City, Iowa, Church

DELBERT GRATZ

The old record book of the Swiss Mennonite community near Bluffton, Ohio, contains an entry by Bishop Christian Suter concerning the Swiss Mennonite Church organized at Polk City, Iowa, in 1858. The entry is in German. Translated, it states:

"In this year [1858] I was in Iowa, or to write correctly in the state of Iowa in the month of August and have baptized nine and appointed two ministers, Joseph Schroder to the office of preacher of the Gospel and John Neuenschwander to the office of deacon. The names of the ones baptized are these:

Joseph Schröder
Martin Frey
Daniel Neuenschwander
Peter Neuenschwander
Barbara Neuenschwander
Anna Neuenschwander
Elizabeth Neuenschwander
Catharina Neuenschwander
Veronica Neuenschwander

The Wakarusa, Indiana, *Sun*, reviewed in the July 1961 *Mennonite Historical Bulletin* is deposited in the library of Goshen College, Goshen, Indiana.

A Note on the Diener-Versammlung of 1866

MELVIN GINGERICH

The fifth annual Minister's Meeting of the Amish Mennonites was held May 20-23, 1866, at the home of Johannes Struphar, near Danvers, in McLean County, Illinois. Among those present for part of the conference was Christian Erismann, who was born in Germany in 1835, and migrated to America in 1857, where he settled in Illinois, and later became a schoolteacher. Erismann entered the following record in his diary (deposited in the Archives of the Mennonite Church):

"Today, the 24th of May; only this morning I came home from the conference. The past Saturday I went to Daniel Schönbeck's for whom my brother works. From there we went to the meeting at Johan Strupp's, where the meeting was in the morning and also in the afternoon. There was really good and serious preaching by many strange preachers; in the evening I was again with Schönbeck and my brother. On Sunday there were very many people assembled, who heard the sermons; I believe that there were almost twelve hundred.

"On Monday we were there again, namely, Daniel Schönbeck, Jacob Schönbeck, my brother, and I.

"Monday, the 21st of May, 1866, therefore, the conference began at Johann Strupp's, Danvers, McLean Co., Ill., and lasted until Wednesday evening, the 24th of May, 1866. It pleased me very well, especially the last discourses delivered by Johann K. Yorder from Ohio, Abraham Mast from Pa., and ——— Troyer from Indiana, which were very fine, moving addresses. And the entire conference which lasted three days, and very many people were gathered together, was the greatest peace and order.

"Would the dear God His rich blessing give to the end that the Mennonites would unite again. O! how much better and more pleasant it would be if with united strength we would strive toward the goal set before us; I cherish the hope that it will still come to that, if not all, at least the greater part."

History of the Arthur Amish Mennonite Church

ORVA HELMUTH

In March 1865 four Old Order Amish families from Somerset County, Pa., moved into the Arthur, Illinois, community. This was the first of an Amish settlement in the Arthur area.

In November 1883 the Eli D. Troyer family moved to the Arthur community from Holmes County, Ohio. Mr. and Mrs. Troyer were members of the Walnut Creek Amish Mennonite church. They were the first Amish Mennonite family in the Arthur community. The Troyers intended to unite with the Old Order Amish church, but so much was asked of them that they felt that they could not comply with all that was required to make this change from the Amish Mennonite church to the Amish Church so that they gave it up. For a number of years, ministers from Howard County, Indiana, came once or twice a year to preach for the Troyers. Also other ministers who passed through the community would stop with them.

The Troyer family attended the Old Order Amish church quite regularly but were still members of the Amish Mennonite Church. After living under these conditions for about 10 years, the older children growing up without a church home, the Troyers felt there could be a change for the spiritual good of the children.

By this time the John D. Mast family and the Jerry D. Mast family had moved into the community from Howard County, Indiana. There were also a few young men from Iowa, Ohio, Pennsylvania, and Maryland working in the community, who were members of the Amish Mennonite church in their home community. These young men did not feel at home in the Old Order Amish church. There were also others who were not satisfied in the Amish church.

Eli D. Troyer with the help of the Amish Mennonites living in the community and others who were interested started a Sunday school in the Bolinger School house. This was around 1893. John Zook, a young man from Indiana, was elected superintendent and Eli D. Troyer chorister. The school was filled every Sunday; some of the Amish young folks attended the Sunday school, although they were not supposed to and were warned not to attend it.

About this time the Abe D. Mast family and Joe D. Mast family (brothers of Jerry and John Mast) also moved into the community. The Mast families all lived here for a few years, then one by one they

moved to Hopedale, Illinois, but Abe stayed a few years longer.

Eli D. Troyer was wanting to buy a farm in the community and had a deal made on a farm but it fell through, there being very few farms in the community for sale. Mr. Troyer anxious to have a farm of his own went back to Ohio and bought a farm. So in February 1895 the Troyer family moved back to Ohio.

In 1896 the Arthur Amish Mennonite church was organized in the Jerry D. Mast home. Jerry at that time lived on the first road north of Arthur and east the first house across the railroad track.

Fred Mast, a minister of Berlin, Ohio, helped organize the church and baptized the first local members. Charter members included the Mast families, Seth P. Herschberger, Joe J. Helmuth, Simon D. Miller, Ernest Wingard, Lovina Helmuth, Sovilla Miller, Lydia Miller, the John Keim family, Mose and Mary Yutzy Helmuth, Joni and Annie Yutzy Helmuth, Wes Troyer, Eli Z. Y. Miller, Isaiah and Maggie Kohli, Chauncy Miller, and Noah Yutzy.

The Amish Mennonite congregation built its church house in 1897. The location was north of Arthur to the second road going west, right on the corner. Land was bought from Joseph Helmuth (father of Joni, Mose, Joe J., and Lavina Helmuth) for \$50 with the understanding that if it is no longer used for church purposes it returns to the farm.

The first church treasurer was Seth P. Herschberger. Records show that he received \$333.88 for the building fund from twenty members. He also received \$169.65 from thirty-four persons and business houses in Arthur. The record also gives names of donations from different churches in Illinois, Indiana, Ohio, Iowa, and Pennsylvania. The total fund received was \$1025.99. This was all the money that was spent on the purchase of ground, material for building, labor, well and pump. Digging the well and pump complete cost \$27.50. Joni Helmuth was in charge of the building. A lot of labor was donated by the members. Isaac A. Miller was the first minister but later moved to Michigan. Seth P. Herschberger was then ordained minister by lot but he later moved to Shipshewana, Indiana. Once again the lot was used to ordain; Simon D. Miller, John Keim, and Mose J. Helmuth were chosen by the congregation; Mose J. Helmuth was ordained minister. This was in 1906.

On Oct. 3, 1908, Mose J. Helmuth died of typhoid fever at the age of 46 years 16 days. After the death of Mose J. Helmuth, visiting ministers served the church from time to time. John Birky of Hopedale served the group as bishop for some time. Daniel Nafziger of Hopedale, Samuel Garber of Tremont, John Smith of Eureka, and Simon Litwiler of Hopedale served the church at different times.

According to the record book of the church the following were members.

James and Minnie Miller
Isiah and Maggie Kohli
Abner Miller
Joe J. and Lovina Helmuth
Sovilla Miller
Barbara Mast
Amanda Helmuth
Allen Miller
Mose and Mary M. Helmuth
Jerry and Lydia Mast
Joni and Annie Helmuth
Seth P. and Susan Herschberger
Simon D. and Lovina Miller
Jerry J. Troyer
Wes. and Minnie E. Troyer
Isaac A. Miller
Noah C. Yutzy
Nomie A. Miller
Martha Miller
Mary A. Miller
John Slonicker
Emma Brobest
Fannie Stutzman

The following were members later:

S. J. Miller
Ema Miller
Jennie Yutzy
Millie Miller
Clara Helmuth
Seth Miller
Eli Z. Y. Miller
Thomas Williamson
Joe Y. Miller
Ben W. Keim
T. A. Miller
Amanda Kemp
Magdalena Miller
John and May Burkey
Silas Herschberger
Peter Christophel
Fannie Miller
Susan Keim
John Keim
Lydia Miller
Frank Keim
Harve J. Miller
Dan. S. Miller
Elmer Helmuth
Barbara A. Miller
Abe B. Beachy
Clara Miller
Christian Hostetler
William Flinner

The first trustees were elected in 1897. The first three elected were Seth P. Herschberger, Mose J. Helmuth, and Abe D. Mast. Other trus-

tees during the years were as follows:

Simon D. Miller
Abner Miller
Tom Williamson
Isaac Miller
Joe J. Helmuth
Joni Helmuth
Frank Keim
Elmer Helmuth
Noah C. Yutzey

According to the church record book the following were Sunday school superintendents: James Miller, Abe D. Mast, Mose J. Helmuth, and Seth Herschberger. Frank Keim was the last one to serve as Superintendent. Abe D. Mast and Amanda Helmuth were the only names given as church chorister but there may have been others whose names were not recorded. Amanda Helmuth also served as Sunday school secretary.

By the year of 1910 or 1912 many of the members had moved away to larger Mennonite communities. Some went to Hopedale, Illinois; Howard County, Indiana; Shipshewana, Indiana, and still others to the Archbold, Ohio, area.

In December 1914 Mr. and Mrs. Frank Keim and Mrs. Keim's mother Mrs. Mose J. Helmuth and two sons and also another son Elmer Helmuth and wife moved to the Archbold, Ohio, area. These were the last of the members who were still living in the Arthur area at that time.

So after about 17 years the doors of the Arthur Amish Mennonite church on the county line closed its doors never to open again as a church.

From the Arthur *Graphic-Clarion*, Arthur, Illinois, under the date of Friday, March 26, 1915, the following advertisement appeared.

Church for Sale

The Amish Mennonite Church is to be sold at private sale. Parties interested should see H. M. Rigney. Price \$200 for quick sale.

H. M. Rigney was editor of the Arthur *Graphic-Clarion*. The Western District A. M. conference minutes for 1916 reported that the church had been sold.

A few items of interest from the church record book show that the men were taxed \$1.00 per year and women 25¢ per year for the upkeep of the church.

Total upkeep expense in 1898 was \$10.24

Tax money received was \$12.75

Expense for 1899 was \$9.35

Tax money received was \$13.50

In 1905 the janitor received \$1.00 per month and the janitor job was rotated from member to member. Each janitor served about 2 months and then some one else took his turn as janitor for 2 months. In 1902 Simon D. Miller was paid \$1.75 per day to paint the church.

In 1904 a piece of ground was bought from Sam Miller on the north side of the road and a little farther west for a cemetery. This ground was also tiled, but it was never used for burial purposes.

Memories of the Arthur Amish Mennonite Church

In writing to those who were members of the Arthur Amish Mennonite church and others for information regarding that church, many wrote of the memories that they have regarding the church or incidents that happened during that time.

Simon D. Miller remembers that C. Z. Yoder and Eli Frey conducted a Bible Conference at the church. Simon and Lovina Miller walked and carried their first son Amra (born in Sept. 1898) all the way from Fairbanks where they lived at that time to the church because Simon was janitor. This was a distance of 4½ miles. It seems many of the members walked 4 or 5 miles or more to church on Sunday morning. Simon remembers that one minister baptized a group of converts in the creek south of the church.

After the death of Mose J. Helmuth, the visiting ministers would come on Saturday and stay until Monday morning. By this time the Simon Miller family had moved to the east edge of Arthur on the north side of the road, and visiting ministers would stay with them very often. Miller says that one time it was necessary to tie a single buggy behind the surry which the Miller family of seven used so that Bishop John Birky could be taken to church. Bishop Birky said that riding like that was better than walking because of the mud. The muddy roads made it necessary to take the farm wagon occasionally as a transportation to go to church.

Mattie Miller Shellenberger says that she still has some of the Sunday school cards from Arthur that date back to 1909. She also remembers the large kerosene lamps hanging from the ceiling.

At conference time Simon D. Miller often rented a hack from the livery stable in Arthur to haul people to the meetings and back to town for trains. The Simon D. Miller family moved to Fulton County, Ohio, in 1912.

Clara Helmuth Keim remembers

that the roads would get so muddy that the mud would fall off the buggy wheels in chunks almost as big as a bushel basket.

Elizabeth Troyer Yoder of West Liberty, Ohio, remembers that Amanda, wife of John D. Mast, died on Easter Sunday March 26, 1894, and is buried in the Otto cemetery. Elizabeth is the daughter of Mr. and Mrs. Eli D. Troyer and gave all the information concerning the Troyer family.

Menno L. Troyer, Bishop of Central Church, Elida, Ohio, Noah E. Troyer (not living now) formerly bishop at West Liberty, Ohio, and Mrs. John I. Byler, Shipshewana, Indiana, are all children of the Eli D. Troyers.

Arthur W. Nafziger, Mennonite church historian for the Illinois conference, gave the following information about Abe and John Mast. As of January 1, 1958, Abe D. Mast was living at the Mennonite Old Peoples Home, Eureka, Illinois. He was past 90 years old and was very feeble, practically blind and deaf. (Abe D. Mast has since died.)

John D. Mast moved to Hopedale, Illinois, in 1895, where he married again, and after he had two more children, his second wife died and is buried in the Hopedale Mennonite Cemetery. After that time John moved considerably and eventually died following an auto accident. He is buried in the Shore Mennonite cemetery, Shipshewana, Indiana. He was 84 years old at the time of his death.

Ezra B. Yordy, retired bishop, Eureka, Illinois, remembers as a boy of 16 years old he lived at Fisher, Illinois. From there Ezra and his older brother and two sisters drove to Arthur with a team of horses and buggy, for a Bible Conference, with D. D. Miller, Middlebury, Indiana, and Samuel Gerber, Tremont, Illinois as speakers.

Bro. Yordy says that Mose J. Helmuth, the minister, was sick in bed during the conference. This was possibly in 1908. There was also a communion service at the church and a group from Shelbyville, Illinois, came up for this service. There was one thing that he could never forget, that as D. D. Miller was having a Bible lesson, a group of young people came by the church in a wagon and stopped near the church and began to shout and make a lot of noise. D. D. Miller went over to the window, opened it and said "You think you are smart but you will learn better some day, I trust." Miller shut the window, the young people drove on, and he finished his Bible lesson.

L. O. Helmuth, son of Mose Helmuth, says that he was only 6 years

old when his father died, but that he still remembers the hitch rack for the buggys which was along the north fence and west fence. The entrance to the church grounds was at the north east corner. There was also a cement block step north of the church for buggys to drive up to, to load and unload, as well as a large lantern hanging on a post beside the steps.

Members still living in 1958 were

Joe J. and Lovina Helmuth, Kokomo, Ind.

Frank and Amanda Helmuth Keim, Wauseon, Ohio.

Simon D. Miller, Stryker, Ohio.

Clara Helmuth Keim, Archbold, Ohio.

Emma Helmuth Miller, Morence, Michigan.

Abe Mast, Mennonite Old Peoples Home, Eureka, Ill.

Lydia Miller, married Thomas Williamson and after his death she married Joe Y. Miller, also one of the early members and they now live at Sarasota, Florida.

Susan, wife of John Keim, Mennonite Old Peoples Home, Eureka, Ill.

Magdalena Miller, now Mrs. John K. Miller, Nappanee, Ind.

The following are buried in the Otto cemetery:

Martha, daughter of Eli D. Troyer, died May 1, 1886—age 8 yrs., 6 mos., 23 days.

Lydia, wife of Jerry D. Mast, died Feb. 25, 1901—age 39 yrs., 7 mos., 24 days.

Mose J. Helmuth, died Oct. 3, 1908—age 46 yrs., 16 days.

Mary, wife of Mose J. Helmuth, died Sept. 5, 1935—age 72 yrs., 9 mos., 25 days.

Noah C. Yutzy, died June 23, 1943—age 74 yrs., 2 mos., 18 days.

Amanda, wife of John D. Mast, died March 26, 1894—age 37 yrs., 11 mos., 21 days.

I am indebted to Elizabeth Troyer Yoder for information about the Eli D. Troyer family and the starting of the Sunday school at Bolinger school house, to Perry Beachy for information he copied out of the church record book which Mrs. Amanda Helmuth Keim still has in her possession, also to the *Mennonite Encyclopedia*.

Arthur, Illinois

Bound copies of twenty years of the *Mennonite Historical Bulletin* can be ordered from the editor for \$5.00.

David Zuercher (1803-1879) Autobiography

(The following autobiography of David Zuercher was written during the last year of his life to his brother John, on "Talawang" in Switzerland, Bernese Jura. At the time of his death, he was a member of the Sonnenberg Mennonite Church, Apple Creek, Ohio. The copy of the autobiography was furnished by Simon Sommer, Route 4, Millersburg, Ohio, who is a great grandson of David Zuercher. Zuercher was a veterinarian, a profession which he probably learned in Pennsylvania. His son Peter also followed this profession. He was born August 19, 1803, and died December 24, 1879. M.G.)

I remember that I was three years old at the death of my mother in the spring of 1807 at La Chand Abel, my birthplace. The youngest child was only six weeks old. She was buried at St. Immer on an inclement day. My father hired Magdalena Graber to work for us; but she was itchy and infected all of us children with her disease. Father had to grease us all over. The older brothers went away to Sonnenberg (Switzerland) and father moved into a house at Ulrich Bartschirs with us four boys. Christian went to live with Peter Steffen and Stephen with Peter Lehman in "Tschamp sasser"; but I can not remember where Hans went. Then a vicious disease came to Sonnenberg. Many died of it. Among them was Peter Steffen and Hofstettler and wife. The latter two were placed into one grave. (Elizabeth Hofstettler's great-grandparents.) After that father took us to Court-lebe Lisen to take care of oxen in pasture. Then came the year 1816 which was very rainy. It rained much and snowed every month. So we had to take the cattle into the village. We had neither shoes nor stockings. The next year (1817) Samuel and I had to take care of sheep in the fields, and had to stay out in all kinds of weather, and go to the mountains again in the evening. Often we were very hungry and had very poor clothing. The next year (1818) I was the only herdsman for about 100 goats. That was better than keeping sheep. I could be in the forest. The hard times from 1816 until 1817 I shall never forget.

From the "Lisen" we went to Garoli near Source Mont, and stayed there about two years. Then we boys were separated. Ulrich went to Christian Tschantz's, Samuel went to Abraham Zuercher, and I came to "Talawang" to stay with my uncle as errand and all purpose boy. I knew the French quite well and so was often sent long distances

on errands; often in a half-day as far as "Sassi" and back again. I was acquainted in all the villages of St. Immer valley and was sent on errands far and wide by my uncle.

In 1821 the second wave of immigration to America got hold of us, and Samuel and I were persuaded by uncle Abraham to accompany him to America. In April we two brothers visited our brother Ulrich at Christian Tschantz's and stayed with him over night. In the evening when we went to bed Ulrich said sadly, "I wish God would let us get sick till morning so we could not get up until we promised not to go." But all to no avail. We were bound to go. The following day he came with us to Zwieboden. He wept so he could not speak, and when we said good bye he wept loudly. We could hear him a long way. We went to Sonnenberg and from there to Fundo to see Ulrich Beer who gave us each ten pennies for a farewell. Then we went to see Abraham Schneck. He gave five pennies to each of us and said as a farewell, "Always keep God in your mind. That is the best for you." Then I went back to Talauany and on the following day I said good bye there and went on my journey to Datrian where my baggage was examined to see if there was any contraband. But everything was all right. Some had to pay toll. Then we went slowly on. I usually traveled on foot. Sometimes I hung on to the stagecoach or post carts, and so got a ride for several miles. Then I rested until the others caught up with me. In this way I got to look at cities and villages. Once when we stayed over night there was a walled-in pond to water horses. There I had to ride each horse into the water, and I had to swim, because none of the others could swim. I liked swimming. The third horse was white, owned by preacher Hans Lehman. Its shoes caught while swimming and threw it under the water. I held on. It sank two or three times. I jumped upon the wall, and saved myself after my traveling companions thought I was lost. We finally saved the horse with a long rope. The next day we went on again. After three weeks we reached Havre, where we had to wait three weeks for a ship. As the tides rose and fell every 24 hours the harbor would be empty and the ships stuck in the mud. I used to go to the harbor to see all kinds of sea animals. I had explored the whole city when finally the order came to go aboard ship. When all was ready our ship, the "Thetis," was towed out of the harbor with a

long rope by man power, and soon we could see nothing but sky and water. Then we began to throw up our food. Several days the wind was favorable and we made fine progress. Then the wind quieted down. We had good weather, then a great number of fish disturbed the water. The captain believed it forebode storm, and soon there was a heavy storm, so that the waves rolled over the ship. So we were put back. One day we noticed back of us, a ship which came nearer every day. The captain thought it was a robber and a strict watch was kept. As it came near everybody was ordered on deck, armed with guns and sticks. The other ship hoisted a flag of peace and came so near that the captains could talk through speaking tubes. Then they went away again. After a journey of 44 days on the ocean we landed at New York on July 4th where we remained several days. Then Uncle Abraham Zuercher went to Trenton, the others to Philadelphia. We crossed the state of New York on foot through wilderness and could not always find a place to stay. I took my knapsack for a pillow and slept peacefully. In Lancaster County, Pennsylvania, we met our fellow travelers again in the beginning of August, and there we also met good Mennonites. Uncle Zuercher was out of money, so he asked the Mennonite ministers for advice concerning myself and my brother Samuel. They told him he should sell us, and asked him how much we had cost him. He replied: \$63.

Preacher Brubacher said, "I will see about it." The next day several came to look us over. I lay there in the grass just like an underfed pig, very tired. I pulled myself together and the one that wanted me asked me if I would work good and faithfully for him. I said, "Yes," although he had said I was too little. Samuel was somewhat bigger than I. He stayed at Brubacher's. He paid \$63 and took Samuel along. Then Uncle Abraham journeyed to Ohio and bought himself a piece of land. I had a good master; but his hired man was very rough with me. I was to do more work than my strength allowed. Once my master saw me weep at my work. Then he asked the hired man why this happened, then gave orders not to abuse me any more. I might run away. But to no avail. After a while he told the man he could collect his wages and leave. He would not have me abused; he had paid for me. After the man had left I had to handle the four horses. They were large, lively animals, and I was small and not strong. I could hardly harness them. One evening, the

master told me to get the wagon ready as we would drive to Columbia in the morning after a load of lumber. This worried me so I could not sleep. Early in the morning I got at it and hitched up the four horses. The master came and inspected everything, then told me to sit on a horse. Suddenly they lunged forward past the corner of the barn and broke the wagon. I wept, but he said, "That is nothing; that will soon be repaired." Soon the wagon was repaired. And then the master rode one of the front horses. He rode so fast that I could hardly keep my seat. He accompanied me twice. Afterwards I went alone. The master commended me to the neighbors for my carefulness and faithfulness. I served him five years. Then his son took up my work, and the nearest neighbor, Jacob Harnish, who had wanted me in the first place, hired me, and I went there and had to drive a big team. They often sent me to the veterinary to acquire something of his profession. One time I was on that trip for three weeks. After three years I journeyed to Ohio, on foot, about 450 miles to see my acquaintances. But I did not like it in the forest; so I went back to Pennsylvania where I stayed another two years. Then I went to Ohio again, on foot. I took my money along, \$450, and bought 80 acres of woodland for \$500.65. Then I had to work in the forest. Part of the time I worked at the carpenter trade.

On November 5, 1831, I married Eliabeth Lehman and we moved into a small log hut. I am now 76 years old and my memory is failing; so I have forgotten many things. For a long time I had kept no record because I could not write, as I had never been to school, and had to learn it all by myself. When I went away from my uncle (17 years old) I could neither read nor write, only spell a little.

A QUERY

In the April 1961 *Bulletin* appeared an old letter of August 29, 1847, signed by six Lancaster Mennonite Conference Ministers concerning the Oberholtzer schism in the Franconia Mennonite Conference. The editor does not know from where he received the typed, translated letter which was reproduced in the April issue. Are other copies in existence and if so, where? Is the original German copy still extant? Any additional information on this letter will be appreciated by the editor.

Mennonites in Gentry County, Missouri

(The following letter appeared in the *Herold der Wahrheit* in September 1878. It refers to an extinct settlement in north-western Missouri. Any readers who have any information on this settlement are urged to communicate with the editor. The translation was done by John Ummel. The letter does not appear in the *Herald of Truth*. Preacher John Ummel died in Gentry County, Missouri, December 19, 1883, age 52 years, 8 months, and 13 days. Six children were living by the first wife and three by the second. The obituary states "May the kind heavenly Father raise up again a faithful laborer for the deserted little flock for whom he so earnestly labored." M.G.)

Dear Brother J. F. Funk:

Grace and peace from God the Father through our Lord and Savior Jesus Christ be with us all. Amen.

With the assistance of Jesus Christ we have finally succeeded in founding a congregation for the Lord our God and Allmighty Father, for which we, in childlike trust, believe that we have Jesus Christ, the great Master Builder of the Church of God, as the Foundation and Corner-Stone, which stands immovable.

In the year 1874, my wife, my brother and I set out from Davis county, Iowa, in hopes of making our home in distant Kansas. When, however, on account of bad weather and terribly bad roads, we could not continue our journey any farther, I wrote to my friend, Ulrich Amstutz, Buhlsville, Gentry county, Mo., to rent a piece of land for us for a place to stay for the summer. This he also did. From here we intended to continue our journey to Kansas in the fall. Unfortunately, however, the grasshoppers covered that section of Kansas in droves; hence we decided to remain here.

In the year 1876, my brother-in-law, Abraham Ummel followed us here, and in the year 1877 brother and Preacher John Ummel of Davis county, Iowa, moved here. Now we can rejoice in a beautiful meeting and a blossoming Sunday school which we organized on Easter Sunday in the year 1877. Under God's assistance it is flourishing up to now although still small. Not only Amish brethren and sisters take part in meeting and Sunday school, but also other professed believers and we live in peace with one another.

We live in a good, beautiful region, healthful climate, and have

(Continued on Page 7)

Ohio Ministers Who Signed Ohio Conference Minutes A Century Ago

WILMER D. SPOWE

In the *Mennonite Historical Bulletin* for October 1950, Vol. XI, No. 4, appeared an article on "Minutes of Ohio Conference A Century Ago," by Ira D. Landis. Two of the signers of these minutes, Henry Stemen and Abraham Rohrer, are well known and are identified by Landis. Three of the additional signers Isaac Kilmer, John Miller, and Henry Stauffer can now be located, without much doubt as to their home locality. Jacob Muschler has not been located, but possibly was from one of the Ashland County, Ohio, churches. Isaac Kilmer is identified as Isaac Wilmer in the Landis article.

ISAAC KILMER moved from Juniata County, Pennsylvania, to Ashland County, Ohio. Kilmer was ordained a bishop for Brubakers and Pleasant Ridge churches before 1830 by bishop Jacob Nold of Fairfield township, Columbiana County, Ohio.¹ On September 1, 1835, Isaac Kilmer performed the wedding ceremony of Mary Oberholtzer and Adam Rosenbarger. Mary Oberholtzer was the daughter of Bishop Jacob Oberholtzer and his second wife Elizabeth Mellinger Oberholtzer, who moved from Beaver Township, Columbiana County, Ohio, to Ashland County, in 1834. Jacob Oberholtzer must have served in the ministry at Brubakers and Pleasant Ridge from 1834 to 1847.

JOHN MILLER (-1845), a minister who it is reported served the Columbiana County, Ohio, Mennonite church for an undetermined number of years. Miller moved to Lee County, Iowa, in the spring of 1845 and was murdered by robbers. His death in the year 1845 would place the date of this conference prior to 1845, possibly 1843 or 1844.²

HENRY STAUFFER (1781-1851), came to Green township, Columbiana County, Ohio, (Mahoning County after 1846) from Fayette County, Pennsylvania, in 1801. Henry Stauffer was ordained a minister in 1815, the first minister to be ordained to serve the Columbiana County, Mennonite church. Jacob Nold was alone

in the bishop oversight of the church in Columbiana County when bishop Jacob Oberholtzer moved to Ashland County in 1834. It is likely that Stauffer was ordained to assist Nold in ca. 1834. After the death of Nold in 1835, Henry Stauffer was the bishop in charge until sometime in the eighteen forties when Rudolph Blosser was ordained to assist Stauffer. It is thought that a daughter of Henry Stauffer (Elizabeth) was married to Jonathan Oberholtzer, son of bishop Jacob Oberholtzer. Henry Stauffer is buried in the old cemetery at Midway church, Columbiana, Ohio.³

³ See *Mennonite Encyclopedia*, Vol. IV, pages 619 and 620, "Stauffer Family."

MENNONITES IN GENTRY COUNTY, MISSOURI

(Continued from Page 6)

sufficient wood and water. The land is somewhat rolling, but good; good for fruit and grape culture, as well as very good for corn, wheat, rye, oats, etc., not grown on a large scale, however. Cattle raising is the greatest occupation here, because there still is so much prairie land. Land is very cheap. Unbroken prairie, from \$7.00 to \$10.00 per acre. Cultivated farms, from 15 to 20 dollars per acre.

Our wish is that several more brethren might settle here. We believe that none would regret it.

If brethren wish to inspect this region, let them take the Quincy, Hannibal and St. Joseph Railway as far as Osborn, DeKalb Co., Mo., and from there the mail coach to Berlin, Gentry Co., Mo., where they will find a friendly reception from me as well as also with all the brethren.

Jacob Aeby
Berlin, Gentry Co., Mo.

James Ronald Gibson wrote a master's thesis at the University of Oregon in 1959 on "A Comparison of Anglo-Saxon, Mennonite, and Dutch Farms in the Lower Fraser River Valley: A Methodological Study in Areal Differentiation and the Relative Influence of the Physical and Cultural Environments."

In 1924 David Vincent Wiebe wrote a master's thesis at the University of Kansas on "The Mennonite Institutions of Higher Learning in Kansas with Special Reference to Their Educational Investments and Educational Contributions."

History of the Latschar Mennonite Church

GEORGE MILNE

The Latschar Mennonite Church is located near Mannheim, Ontario. The church was so named because the land for church purposes was bought from Isaac Latschar in 1839 for about \$4.20. John Christner and Moses Eby (Grandfather of Dan Eby) served as the first trustees.

An additional piece of land was purchased in 1864 from Ben Bowman. Orphen Weber has the original deed. David Eschelman, who was trustee at this time, in 1859 became Deacon.

The following pioneer families came into this area from Pennsylvania: Latschar, Christner, Hunsberger, Bowman, Hallman, Bergey, and Shantz. From Switzerland came: Boesinger and Geiger. Families from Germany included Brandt, Hodel, Bachert, Bleam and Spaetzel.

The first organized church work by the Mennonites in the community was begun about 1832. Jacob Hallman, Grandfather of Mannaseh Hallman, became minister in 1836. Moses S. Bowman became minister early in the 1850's and served about 45 years. His son, Moses C. Bowman was ordained in 1889.

Mannaseh Hallman, Grandson of Jacob Hallman, was called to the ministry in 1907 and 3 years later was ordained as bishop. He was the first minister to preach in the English language. J. Wesley Witmer became minister in 1922 after having been deacon for a few years. Lorne Schmitt was ordained in 1934 to assist in this congregation as well as in other needy fields. Osiah Horst is the present minister. The deacons in this church have been David Eshleman, Henry Baer, J. W. Witmer, Isaiah Witmer and Orphen Weber.

The first church building, erected about 1839, was a log structure. A stone building replaced the log one in 1853. The present church was built in 1908 and enlarged in 1923.

Early records show that preaching services at first were held every four weeks. Communion was once a year, alternating with Geigers. Up until 1907 the preaching was in German.

Sunday school was conducted in this church as early as 1874. Moses Bowman was the first superintendent. Four years earlier, however, a union Sunday school was held in the school house with Jacob Bergey, a Mennonite and George Pepler, a Lutheran, as leaders. Dan Eby's mother travelled by horseback from

(Continued on Page 8)

¹ See *Mennonite Encyclopedia*, Vol. 1, page 442, "Brubaker's Church."

² Notes by minister David Lehman on leaders of Mennonite church in Columbiana and Mahoning counties, Ohio. These notes list a Miller who went to Iowa and was killed by robbers in 1845. These notes are deposited in Columbiana-Mahoning congregation file in the Mennonite Archives at Goshen, Indiana.

Mennonite Research News and Notes

MELVIN GINGERICH

Peter J. Klassen is doing a doctoral dissertation at the University of Southern California on "Economic Views of the Anabaptists." He spent four weeks in July-August, 1961, working in the Goshen College Historical Library.

The Pulaski Mennonite Church, Pulaski, Iowa, celebrated its one hundredth anniversary on July 14, 15, and 16, 1961. The congregation issued a 28 page booklet on the history of their church for this occasion. Copies may be obtained for fifty cents each from James Baughman, Bloomfield, Iowa.

E. Grant Herr, principal of the Spring Grove Joint School System, Spring Grove, Pennsylvania, wrote a master's thesis at the University of Vermont in 1934 on "The Development of Education Among the Mennonites of America."

Harold H. Schaff wrote a doctor's dissertation at Cornell University in 1930 on "Social and Political Theory and Practice Among Certain Anabaptist Groups Till 1535."

Frederick W. H. Wright, Wolf Lake, Indiana, completed a master's thesis at Northern Baptist Theological Seminary in 1957 on "The Views on Baptism of Certain Leading Biblical Anabaptists 1524-1614."

George David Pries completed a master's thesis at the University of Wichita in June 1958 on "Mennonite Brethren Religious Thinking."

Renze Otto De Groot completed a dissertation for the Th.D. degree at Northern Baptist Theological Seminary in May 1947 on "The Faith of the Dutch Anabaptists."

Gary J. Waltner wrote a 62 page research paper at Bethel College in 1961 on "A Study of the Economic Conditions of the Swiss Mennonites of Dakota, 1874-1882." Mimeographed copies are available from Cornelius Krahn, North Newton, Kansas, for \$1.00. The paper has detailed information on loans extended to the Mennonite immigrants by their brethren in communities farther east, including those in Lancaster County, Pa.

"Notes and Queries in Brethren in Christ History" is a six page mimeographed quarterly issued by the Archives of the Brethren in Christ Church, Grantham, Pennsylvania.

Three of the four grandchildren of John F. Funk recently visited the Mennonite Historical Library and Archives of the Mennonite Church at Goshen, Indiana. They are the children of A. B. and Phoebe (Funk) Kolb.

Dirk Philips

WILLIAM KEENEY

If we were to accept nominations for the "forgotten man" of Mennonite history, Dirk Philips might well find a place on the ballot. He did not attain to the stature of Menno Simons as an organizer and leader in the early days of the Anabaptist movement, nevertheless, he was second only to Menno in importance among the Dutch brethren.

Dirk was born at Leeuwarden in the Netherlands in 1504, the son of a priest and the brother of Obbe Philips. He was baptized very shortly after Obbe in the week between Christmas 1533 and January 2, 1534. He labored zealously along with Obbe in those confused days when the movement was young. They soon separated themselves from and opposed the revolutionary Anabaptists, such as those who attempted to set up the Kingdom of God by force and violence in the city of Münster. Obbe ordained Dirk as a bishop at Appingdam, in the northwestern corner of the Netherlands, probably about the time that Menno joined the movement and was ordained to a similar office at Groningen.

During the turbulent years that followed, Obbe withdrew from the Anabaptists and other colleagues, such as David Joris and Adam Pastor, who developed extreme ideas and were rejected. Among the early prominent leaders, only Menno and Dirk stayed by the brotherhood until the time of their death and loyally worked together to build it up.

Dirk participated in every major conference of Anabaptist leaders in the Dutch-North German area after 1540. We find traces of his activity all the way from Utrecht in the Netherlands, to his home city of Leeuwarden, to Emden and Hamburg in northwestern Germany, and as far east as the Prussian area around Danzig. It was in the Danzig area that he found a more or less permanent and peaceful field of labor for several years immediately preceding his death. He died in 1568 near Emden, seven years after the death of Menno.

Menno appears to have been the more aggressive of the two, in communicating his views of the Christian life and the church through writing, and his first tracts appeared around 1535 and 1536. The earliest known work published by Dirk dates from 1544 or 1545. From this time new writings appeared periodically and continued until the very closing days of his life. His major work appeared in 1564, when he re-edited all of his earlier published writings and added some new ones

to produce the *Enchiridion* or *Handbook of the Christian Doctrine and Religion*, to use the English title. The high quality of this work had led many scholars, such as W. J. Kühler, N. van der Zijpp, and H. Dosker, to consider Dirk the ablest theologian among his Dutch Anabaptist contemporaries.

Dirk's writings have been translated into German, French, and English. Only one English translation is available, however, and it is not satisfactory. It does not include all of Dirk's works and it was made from a German translation rather than from a Dutch one. Also, after it was published a new Dutch collection of all of Dirk's known writings, except one handwritten treatise on the ban and related topics, was compiled.

As stated in the introductory paragraph, Dirk, despite his significance, is in a sense a "forgotten man" in Mennonite history. No major biographic study of his life has been published. Relatively little attention has been given to his thought by American scholars, perhaps because of lack of a critical English translation, and the language barrier involved. A study of Dirk's Christology made by Cornelius Dyck, appeared in *The Mennonite Quarterly Review*, July, 1957. *Mennonite Life* in April 1958 published an article on Dirk's life in order to acquaint more people with the significant role which he played in Mennonite history. A recent volume of the Library of Christian Classics, *Spiritual and Anabaptist Writers*, contains a very good translation of Dirk's view of "The Church of God," pp. 226-260. This should be only a beginning. We cannot fully understand our heritage from the past without an acquaintance with the life, work, and writings of Dirk Philips. The basic issues which he faced in seeking to live the full Christian life and to establish the true church are similar to ours today. He may speak a word to our generation. Bluffton, Ohio

LATSCHAR MENNONITE CHURCH

(Continued from Page 7)

Berlin (now Kitchener) to the Public School at Manheim to teach. Sam Bachart became superintendent about 1876 and continued for 20 years. He was followed by Samuel Herner and Aaron and Noah Bowman. J. W. Witmer served for 18 years and Leslie Witmer for 15. Since then superintendents have been changed oftener.

Young People's meetings were begun in 1892 in the homes. The aim of these meetings was to develop the Christian life and experience of the young people. (Sept. 1960)